



The Improvement Era

October 1961

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A

"... our **Best Years Unfurl**"



The spacious new BYU Library, above, has just opened its doors to students for the first time this semester, to become the heart of the great BYU academic upsurge. One of the largest libraries in western United States, it is built to accommodate a million volumes and seat 3000 persons at one time.

At right is the new Smoot Administration Building at BYU, one of the most beautiful office buildings in the State of Utah. With artistic decor and most modern equipment, it enables BYU officials to serve students comfortably and efficiently.



HOMECOMING SCHEDULE

- Oct. 20—Election of Homecoming Queen.
- Oct. 30—Forum, Archduke Otto, champion of democracy.
- Nov. 1—Devotional assembly, member of General Authorities as speaker. Student matinee dance.
- Nov. 2—Queen's banquet and reception.
- Nov. 3—Fieldhouse Frolics, sparkling variety show. Unveiling of paintings of past homecoming queens and presentation of past queens in person. Evening dance.
- Nov. 4—Parade in downtown Provo. Open-houses. Football game with Utah State University. Alumni banquet. Evening dance. Concert by popular artists.

"our Best Years Unfurl," theme for BYU's big homecoming, Oct. 30—Nov. 4, is especially appropriate, as glorious new horizons appear for BYU, adding new luster to its 86-year history. This fall, the new Library and Smoot Administration Buildings will be dedicated, marking another step in the school's program of academic excellence. Everyone is cordially invited to visit. In addition, the Y Student Center, one of the largest union buildings in the nation, is under way, and work has started on housing for 462 families of married students. Next will come a magnificent Fine Arts Center. Truly, the best years of one of the world's great universities, dedicated to the education of the WHOLE man, begin to unfurl.

Brigham Young
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PROVO-UTAH

Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

Computers and heart disease

Great progress is being made in the use of computers and other electronic equipment in the solution of medical problems. Complex and difficult tasks can be programmed for a computer, and the computer does the work. Medicine as other fields of science is swamped by a vast amount of literature on this subject. The National Library of Medicine has a contract for the storing and finding of information by computer programing. Other applications are the storing of the medical history of a patient, and an "electronic" nurse to watch over patients. The use of computers in medical diagnosis is receiving much attention. One of the fascinating areas is that reported in the July 22, 1961, *Journal of the American Medical Association* by Drs. Homer R. Warner, Alan F. Toronto, L. George Veasey, and Robert Stephenson of the Cardiovascular Laboratory of the Latter-day Saints Hospital and the departments of physiology and electrical engineering of the University of Utah. The mathematical approach to medical diagnosis has been applied to congenital heart disease in which an equation has been developed using the large number of 50 symptoms evaluated by the physician to give the probability for each of 33 diseases. The performance of the computer in diagnosis is as accurate as the most probable diagnosis estimated by three experienced cardiologists from the same information and is better than any one of them.

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The Improvement Era Offices, 50 North Main Street, Salt Lake City, 11, Utah

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The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 2¢ a word and must be accompanied by sufficient postage for delivery and return. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

ART AND PHOTO CREDITS

Photos

Lorin Wiggins, 707, 756
Ralph Reynolds, 709, 711, 712, top 715, 716
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Art

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Dave Burton, 760, 761

THE COVER

For our cover photograph, photographer Hal Ruml has caught the magic, the riotous blend of color, that can only mean glorious fall.

Cover lithographed in full color by Deseret News Press.



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The Church Moves On

July 1961

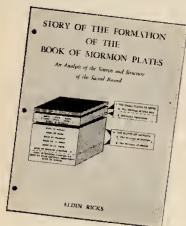
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11 The First Presidency announced the appointment of Elder Rulon T. Hinckley as president of the French Mission succeeding President Edgar B. Brossard. At this time President Hinckley is serving as a patriarch in the Emigration (Salt Lake City) Stake. He filled a mission in the Swiss German Mission, 1921-23, when he presided over the French District. President Hinckley served as a counselor in the Deseret (Utah) Stake presidency for four years, and then moving to Salt Lake City, he has served as Sunday School superintendent and later as bishop of the Seventeenth Ward, Salt Lake Stake. He has also served as president of the Emigration Stake high priests quorum. Mrs. Hinckley and their youngest child, Mark, will accompany him to this new Church assignment. Missionaries first brought the message of the restored gospel to France in 1850. It was from France that returning missionaries brought sugar beet seed to pioneer Utah.

22 The appointment of four board members of the Genealogical Association was announced. They are Elders Howard S. Bennion, Lorin N. Pace, G. Eugene England, and Zeph L. Erekson.

The appointment of Elder Donald M. Bagley, second counselor in the Cannon (Salt Lake City) Stake presidency, to work on the administrative staff of the Church welfare committee was announced.

23 The historic Nauvoo Temple bell rang anew on a Sabbath evening television program participated in by President David O. McKay and religious leaders representing Catholics, Jews, and Protestants of the Salt Lake City area. An electronically recorded chime of the bell will henceforth be used to give an hourly time signal on both KSL radio and KSL-TV.

August 1961

5 *America's Witness for Christ*, the Book of Mormon pageant, concluded its annual presentation at the Hill Cumorah in upstate New York. Mission President Gerald G. Smith of the Eastern States estimated that ninety percent of the spectators during the four nightly performances were nonmembers. The pageant was covered by television newscasts of several stations.

6 Excerpts from this year's presentation of *America's Witness for Christ*, the sacred pageant, were broadcast over the National Broadcasting Company's network on their "Faith in Action" radio series.

13 Speaking to the youth of the Church in their regular Sunday evening firesides, President Joseph Fielding Smith of the Council of the Twelve told them that salvation is based upon obedience to principles.

Alaska Stake, the 331st now functioning in the Church, was organized from parts of the Alaskan-Canadian Mission with Elder Orson P. Millet sustained as president. His counselors are Elders Harry O. Arend and

(Continued on page 742)

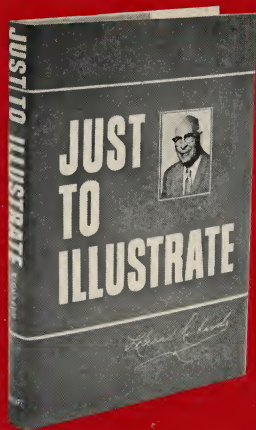
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JUST TO ILLUSTRATE

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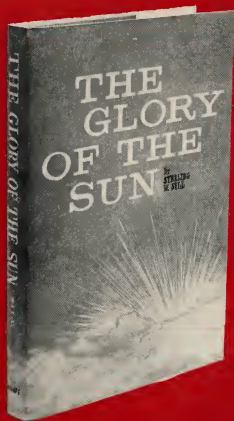
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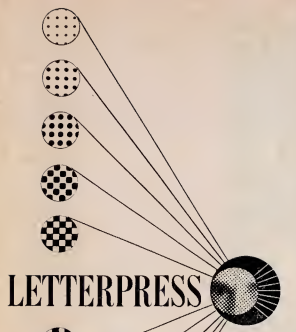
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Letters and Reports



MIA CONFERENCE IN HOLLAND

These young ladies are members of the Netherlands Mission MIA and were photographed as they participated in the mission's annual "Pinkster Conference" in Rotterdam, Holland.

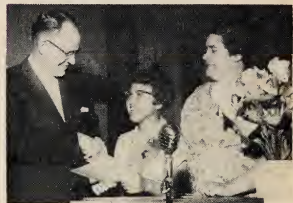
The three-day conference included music, speech, drama, dance, and sports activities and was highlighted by an outdoor (6 a.m.) testimony meeting. The theme of the conference was "Be Humble" and the theme of the music festival was "This is My Father's World."

NAVAJO BEEHIVE AWARD

"An inspiration to all her classmates," is the high praise given to Eloise Marie Dandy by her Beehive teacher Sister Elwood (Mary Grant) Clark. Here she is seen accepting a 100 percent individual award from her bishop, David M. Merrill.

Eloise is the fourteen-year-old daughter of Mr. and Mrs. Albert S. Dandy of Kayenta, Arizona. She became a member of the Farmington First Ward, Davis (Utah) Stake, when she arrived in Farmington to make her home with Mr. and Mrs. Sherwin E. Smith for the school year. She has been participating in the Indian Student Placement Program of the Church.

Because of good MIA leadership, and the inspiration of this young Lamanite girl, the rest of the swarm have been



able to earn their 100 percent awards this year. Her "foster mother" says, "I feel that it was as much to her credit as mine, or anyone else concerned, that the entire swarm was able to get their awards."

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In Charleroi, Belgium, the water in the *petite piscine* (little pool) is heated by a circular coal stove placed in the water. Large, hand-operated leather and wood bellows are used to pump air into the stove and keep the coal burning.

Pictured is Elder Scott Draper of the French Mission operating the bellows. He says, "It works quite well, and after a couple of hours or so the water is nice and warm." In winter, the stove is a boon to new converts entering the waters of baptism.



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1961 B Y U SCHEDULE

DATE	OPPONENT	TIME
Sept. 16	San Jose State	8 PM
Sept. 23	West Texas State	6:30 PM
Sept. 30	North Texas State	6:30 PM
Oct. 7	Univ. of Montana	8 PM
Oct. 14	Univ. of Utah	1:30 PM
Oct. 21	Univ. of Wyoming	1:30 PM
Nov. 4	Utah State Univ.	1:30 PM
Nov. 11	Colorado State Univ.	1:30 PM
Nov. 18	Oregon State	2:30 PM
Nov. 25	New Mexico	1:30 PM

Sept. 16 San Jose State 8 PM
 Sept. 23 West Texas State 6:30 PM
 Sept. 30 North Texas State 6:30 PM
 Oct. 7 Univ. of Montana 8 PM
 Oct. 14 Univ. of Utah 1:30 PM
 Oct. 21 Univ. of Wyoming 1:30 PM
 Nov. 4 Utah State Univ. 1:30 PM
 Nov. 11 Colorado State Univ. 1:30 PM
 Nov. 18 Oregon State 2:30 PM
 Nov. 25 New Mexico 1:30 PM

Red: Home Games

BRIGHAM YOUNG UNIVERSITY FOOTBALL

A new coach, Hal Mitchell, and a new system, balanced line single wing, mark BYU football for the 1961 season. But for the BIG K, it's the 11th chapter of the story, for this is the 11th year Cougar football has been on KSL Radio.

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DR. NORMAN VINCENT PEALE, internationally celebrated author and lecturer: "I like Arthur De Moss' practical plan to provide hospitalization insurance to non-drinkers at a reduced cost. When you show a drinker that it costs him money as well as health, friends and suffering, you present another strong argument for quitting. This unique plan does more than preaching sermons."



UPTON SINCLAIR, Pulitzer Prize Author: "I think your idea of giving people the insurance discount which they earn by not shortening their lives with alcohol is a brilliant one, and I am glad to be counted in on it."

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Watch for the November issue of *The Improvement Era*. It will have many great features including:

1. Details of the new "Gospel in Art" program telling how you can obtain fine art prints of significant religious events painted especially for this purpose by Arnold Friberg, world famous LDS artist.
2. Sixteen pages of full color pictures of the Holy Land, beautifully reproduced.
3. Numerous other photographs and articles on the Saviour and the Holy Land. This will be a real "collector's item" — an issue to treasure.

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2. _____	_____	_____	_____	_____
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4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered

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“... and none shall stay them”

BY DR. G. HOMER DURHAM

PRESIDENT, ARIZONA STATE UNIVERSITY, TEMPE

What is going on in the world? Cuba and Fidel Castro; Mr. Kennedy, Mr. Khrushchev, and Berlin; men in orbit; plans to reach the moon; more science, science, science; rumblings in Africa and Asia; high-jacking of luxury airliners—these are the headlines. But according to a document written in 1838, *The History of Joseph Smith, the Prophet*,¹ the following things are really happening:²

1. To prevent “the whole earth” from being “utterly wasted at his coming,” the priesthood has again been revealed with a message of salvation for the human family. “For, behold, the day cometh, that shall burn as an oven; . . . and the hearts of the children shall turn to their fathers.” (See Malachi 4:1, 5-6.)

2. The day is coming when they who will not hear the voice of Christ “shall be destroyed from among the people.” (See Acts 3:22-23.)

3. God’s Spirit is being poured out on all flesh; “the earth shall be full of the knowledge of the Lord, as the waters cover the sea”; and an “ensign for the nations” is being assembled for the salvation of the human family. (See Joel 2:28-32; Isaiah, 11.)

4. The fulness of the gospel, con-

tained in the Book of Mormon, and “the voice of warning . . . unto all people,” is going forth through disciples “chosen in these last days . . . And none shall stay them, for I the Lord have commanded them.” (D&C 1:4-5.)

These four points were set forth, September 21, 1823, in the second great vision of the Prophet Joseph Smith.³

Karl Marx was five years old in 1823; Joseph Smith was approaching eighteen. In June 1844 Joseph Smith was dead of bullet wounds in an Illinois frontier town; Marx was about to be expelled from France, to go to Belgium, where in 1847 he, with Friedrich Engels, would issue the Communist Manifesto. Before his death, at a general conference in Nauvoo, Illinois, April 8, 1844, Joseph Smith declared, “The whole of America is Zion itself from north to south,” and, “I have received instructions from the Lord that from henceforth wherever the Elders . . . shall build up churches and branches . . . there shall be a stake of Zion.” On May 12, 1844, he sounded a keynote in the heart of America, which marks the knell of communism or any other force not based on truth:

“I calculate to be one of the instruments of setting up the kingdom

of Daniel by the word of the Lord, and I intend to lay a foundation that will revolutionize the whole world. . . . It will not be by sword or gun that this kingdom will roll on: the power of truth is such that all nations will be under the necessity of obeying the Gospel. . . .” (*History of the Church* VI, 365.)

By 1961 it might appear that Karl Marx, the Communist Manifesto, and the Russians and Chinese had enjoyed more success than the foundation laid by Joseph Smith “the American Prophet.” Few have read the “*Proclamation . . . to the kings . . . of the Earth . . .*” issued by Joseph Smith’s followers in America, about the time Marx and Engels issued the Communist Manifesto. Yet, even before the *Proclamation* was issued, the work growing out of the new witness for Christ, the Book of Mormon, had so impressed Josiah Quincy of Boston, Massachusetts, that he wrote in his book, *Figures of the Past*:

“It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: ‘What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?’

(Continued on page 704)

¹Published in *The Pearl of Great Price*, 1928 edition, pp. 43-57.

²*Ibid.*, Joseph Smith 2:29-50.

³*Ibid.*



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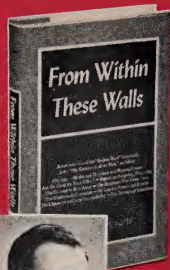


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(Continued from page 702)

And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon prophet.

The kingdom of God does not "roll on" by force, violence, and false propaganda. The constitutional "foundation" of the Church recognizes the inherent free agency of man; views as devilish and evil anything that infringes on this liberty and its volition; holds that by eternal law and by their eternal natures, God and the priesthood may not operate "to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness" (D&C 121:37); that "No power or influence can be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned. . . ." (*Ibid.*, 121:41.) Communism and other evils may appear to flourish, to prosper, but nothing can endure that does not stand on the foundation of truth. This is the message of the prophets, old and new. There is comfort for these times in additional revelations, that this priesthood "shall never be taken again from the earth: until God's purposes are realized" (*Ibid.*, 13); and, that "none shall stay" the emissaries of truth, "for I the Lord have commanded them." (*Ibid.*, 1:4.)

At present there are no missionaries of the restored gospel, working under an organized mission, in Cuba, Red China, Russia, and many other parts of the world. The injunction of the Master to go and teach all nations lies heavily on the Christian conscience. Doors must be opened. When they do open, the light of the gospel enters. Light blesses all; those who accept; those who, standing in the light, still fail to see. Doors will eventually open and light will enter. "For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated." (Section 1:2.) How or when the Cuban, Russian, Chinese, African, and other eyes shall see, ears hear, and hearts be penetrated, cannot be now declared. But there are satellites now in orbit, circling

the earth, which, joined with others in the near future, could bring this about in a startling way. Readers of this column can remember the desert mountain valleys of Utah before KSL was heard; nearly all over twelve years of age can remember when the first micro-wave relays made coast-to-coast television possible—and nearly all in that group can remember the first coast-to-coast telecasts, now so commonplace nobody thinks about them.

In the Mormon centennial year, 1930, the late Andrew Jenson, Assistant Church Historian, reported the total organized missions of the Church then operating. They were a scant thirty in number as he listed them:

Nine in the United States (the California, Western States, Central States, East Central States, Eastern States, North Central States, Northern States, Northwestern States, and Southern States missions.)

Nine in Europe (the British, Czechoslovakian, Danish, French, German-Austrian, Netherlands, Norwegian, Swedish, and Swiss-German missions.)

Six in the Pacific (Australian, New Zealand, Samoan, Tahitian, Hawaiian, and Tongan missions.)

One in Canada (the Canadian Mission.)

One in South America (the South American Mission.)

One in Mexico (the Mexican Mission.)

One in Asia (the Turkish-Armenian Mission.)

One in Africa (the South African Mission.)

One in Salt Lake City (the Temple Square Mission.)

Compare that roster with the current one.* The banner is unfurled. It waves to all the world, especially to men and women who, loving freedom, know that freedom must be founded on truth in order to stand. The foundation is firm, laid in "His excellent word," and as Joseph Smith declared May 12, 1844, "The power of truth is such that all nations will be under the necessity of obeying the Gospel. . . ." (DHC 6:365.)

*There are 67 full-time missions in the Church today.

*Serve and thou shalt be served.
If you love and serve men, you cannot,
by any hiding or stratagem,
escape remuneration.*—Emerson



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THE EDITOR'S PAGE

Our Missionary Corps

BY PRESIDENT DAVID O. MCKAY

Generally speaking, the missionaries of the Church of Jesus Christ of Latter-day Saints fall into these categories:

First, men and women in organized wards or branches who are called by the General Authorities of the Church to leave their vocations and to devote two, three, or more years to the preaching of the gospel in one of the established missions of the world.

Second, men and women outside the organized stakes who are called and set apart by a president of a mission to labor with the regular missionaries. These, too, leave their daily work, pay their expenses, and serve in every respect as faithfully as any others in the field.

For the most part, these are young men and young women who are instructed that they go out as representatives of the Church, that a representative of any organization—economic or religious—must possess at least one outstanding quality, and that is trustworthiness. He was right who said, "To be trusted is a greater compliment than to be loved." And whom do these missionaries represent? First, they represent the Lord Jesus Christ, whose servants they are. These ambassadors, for such they are, represent these groups and carry in that representation one of the greatest



responsibilities of their lives. Second, they represent the Church, specifically the ward or branch in which they live. And third, they represent their parents, carrying the responsibility of keeping their good name unsullied.

We have a glimpse of the helpful influence of the missionary system upon the youth. Every deacon, teacher, and priest, as he looks forward to his mission, and every elder in the Church understands that to be worthy to be a representative of the Church of Jesus Christ, he must be temperate in his habits and morally clean.

Third, local missionaries—men and women who retain their employment, but who devote their spare time to missionary work in their own stake or mission area.

When the mission call comes, no matter what his responsibilities or circumstances are, seldom if ever does a proposed missionary offer an excuse, but, as Samuel of old, replies: “. . . Speak; for thy servant heareth.” (1 Sam. 3:10.)

True Christianity is love in action. There is no better way to manifest love for God than to show an unselfish love for your fellow men. This is the spirit of missionary work. Our missionaries go in the

spirit of love, seeking nothing from any nation or people to which they are sent—no personal acclaim, no monetary acquisition.

The labors of all included in these three groups are carefully noted and recorded—meetings attended, conversations held, number of tracts distributed, and books sold; are summarized; each one is given credit for each hour spent, for every accomplishment.

But there is a *fourth* group of missionaries whose names do not appear in the missionary roster, whose hours of service to the Church and the cause of the Master are seldom counted, and whose beneficent efforts are seldom reported; yet they are found wherever the Church is growing.

It is *you* who have made the gospel a part of your everyday way of life. It is *you* who know how to make a friend for the Church and for yourself by simply being a good neighbor. Yes, we are all missionaries, full-time missionaries!

God bless the missionaries wherever they are today, for they are God's servants, as long as they keep themselves pure and spotless from the sins of the world. I testify to you that his Spirit is guiding them, magnifying them in their youth and making them a power in preaching the gospel of Jesus Christ.

YOUR QUESTION

ANSWERED BY JOSEPH FIELDING SMITH
PRESIDENT OF THE COUNCIL OF THE TWELVE

QUESTION:

"A discussion came up in our seminary class yesterday. Just what is the responsibility of the Church in 'warning the world?'"

OUR RESPONSIBILITY TO WARN THE WORLD

ANSWER:

Shortly before the betrayal of our Savior, he went out and sat on the Mount of Olives and his disciples came unto him privately and questioned him in regard to the destruction of the temple, the fate of the Jews, and his second coming and the end of the world, or the destruction of the wicked. Complying with their request the Lord revealed to them by prophecy all of these things. He told them they would go forth into the world and would be afflicted and hated by all nations for his name's sake. He told them how many who had professed his name would wax cold and would betray one another, but that he that remained steadfast and is not overcome, the same shall be saved. In the course of his teaching he gave them some instruction concerning his second coming and said unto them:

"And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked;

"And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

"And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

"Verily, I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled."

I have not taken this quotation from the Bible, but from the revelation given to the Prophet Joseph Smith as given in the Pearl of Great Price. (Writings of Joseph Smith 1:32-34, PoP.CP.) In the account given in Matthew and Luke the instruction reads as follows:

"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." (Matt. 24:34; Luke 21:32.)

This caused one minister in Chicago to write to other ministers in that great city, wherein he said he had no interpretation to give to this passage of scripture, for the generation in which our Lord lived passed away centuries ago, and yet this promise had not been fulfilled, and said he, "If we have no solution or sufficient answer to this statement, we might as well retire from the ministry for Christianity has failed." One of these letters fell into my hands. What a wonderful difference a correct translation of the Savior's words can make, and how the members of the Church should rejoice and treasure the revelations coming through the Prophet Joseph Smith.

From the revelation given to the Prophet, Latter-day Saints should be grateful, nevertheless we should take heed, for we are now living in the generation when these signs and warnings are made known. Therefore according to the words of the Savior's prophecy the time of his coming draws near. This truth all Latter-day Saints should realize, and we should be putting forth every effort to bring to pass the purposes of the Lord, one of the greatest being our responsibility to preach the gospel to the world. In the discharge of this duty every member of the Church should be a missionary; not necessarily to go forth into the world, but to preach the gospel to our neighbors and friends who are not in the Church. Moreover, by our example and our faithfulness to every commandment the Lord has given us to show our friends and the strangers within our gates the way to eternal life through our actions as well as through our words, that is, to be humble missionaries and advocates of the truth in our daily acts and conversations.

Today the missionaries of the Church are fulfilling this commandment by going forth in all countries where the doors are open, preaching the gospel, and crying repentance to the people, and bearing testimony of the restoration of the gospel. In doing so there are certain commandments missionaries should remember. First that they are sent not only to preach and bear testimony and bring people to repentance preparatory to the second coming of the Lord and the establishment of his kingdom to rule and reign in the earth, but to warn all men by virtue of that divine authority which is in them. Those who heed their teachings and repent will come into the Church and be numbered among those who have received the covenants of the gospel. Those who refuse to hear are to be left without excuse, for the Lord has declared it in the following words:

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn
(Continued on page 767)

Elder Thomas D. Sechrist of Bountiful, Utah, serving in the Eastern States Mission, discusses the gospel with two contacts.



Every Member a Missionary

BY PRESIDENT DAVID O. MCKAY

This article by President David O. McKay, along with the following three articles by Presidents Moyle, Brown, and Smith, is excerpted from talks given at a Mission Presidents Seminar held in Salt Lake City, June 26-July 3, 1961.

King Benjamin said, "... when ye are in the service of your fellow beings, ye are only in the service of your God." I greet you in that spirit, in that cause, in that course.

Many years ago a group of men gathered on the shores of the Sea of Galilee. They had just been deprived of their guide and Savior, the Lord Jesus Christ. All but one of them had fled from the scene of the crucifixion of their Lord who had been buried and who had been resurrected. They had seen him twice or had known of two appearances. Gathered as a group on the shore of the Sea of Galilee were

Simon Peter; Nathanael, in whom Jesus had said, "There was no guile"; Thomas—I do not like to call him "doubting" Thomas—two sons of Zebedee, and two others not named. They were in doubt, rather, they were in wonderment as to what they should do.

Peter was on familiar ground. In his youthful manhood he had sailed on the Lake of Gennesaret and cast his net from the boat. He was a great fisherman. I am calling your attention to that fact, for he said as he looked up, "I go a fishing," and the others standing with him said, "We also go with thee." (John 21:3.) And that is just what they did. Though Christ

A group of stake missionaries in the Santa Ana (California) Stake discuss plans for proselyting in Laguna Beach.



had called Peter to be a fisher of men, he yielded to the urge of his old vocation and fished all night, unsuccessfully.

A person appeared on the banks and said, "Children, have ye any meat?" They answered him, "No." (*Ibid.*, 21:5.)

"Cast the net on the right side of the ship." (*Ibid.*, 21:6.) They did so, and it was filled with 153 fishes, although the net did not break. One of those in the boat, more spiritually minded it seems from history, than the others, whispered to Peter: "It is the Lord." (*Ibid.*, 21:7.) He cast a cloak about him, jumped into the sea without waiting for the boat to land, and joined the Lord. He did not say anything, neither did the Savior until at the Savior's invitation they had dined.

Then the Lord addressed Peter. He did not call him Peter, the rock, but "Simon, son of Jonas," saying to him, "lovest thou me more than these?" (*Ibid.*, 21:17.) There is controversy among learned theologians as to what the word "these" means. Some think it is reminding Peter of the time he said, "Though all men forsake thee, will I not." (See Mark 14:29; Matt. 26:33.) I do not believe this. I think Peter had gone back to his usual work, and that the Lord referred to the 153 fishes lying there. Petros, the Rock, had left his calling as a "fisher of men" and had returned to his vocation as a fisher of the sea.

Peter answered, "Yea, Lord, thou knowest I love thee." Then came the great charge: "Feed my lambs." And a second time the Lord said to him, "Simon, son of Jonas, lovest thou me?" "Yea, Lord,

thou knowest I love thee." "... Feed my sheep."

And a third time the Lord said unto him, "Simon, son of Jonas, lovest thou me?" And Peter was grieved because he said unto him a third time, "Lovest thou me?" And he said, "Lord, thou knowest all things. Thou knowest that I love thee." "... Feed my sheep. . . . When thou wast young, thou girdest thyself and went whithersoever thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldst not." (John 21:15-18.)

John, who tells us about this, said he referred to the death that Peter would have to suffer. I mention that incident in connection with the words of King Benjamin that when you are engaged in the service of your fellow men, you are only engaged in the work of the Lord. (See Mosiah 2:17.)

Here Peter was changed from a fisherman to a shepherd of the flock. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. . . ." (Matt. 28:19-20.)

Such was the admonition given to the early twelve. Such is the admonition given to people in this age in the Doctrine and Covenants to be a light unto the world. "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people, for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." (D&C 45:9.)

The Church of Jesus Christ of Latter-day Saints was scarcely one year old when that declaration was given by inspiration to the Prophet Joseph Smith. He himself was in his twenty-sixth year. It is marvelous to make such a declaration, great in its potential, comprehensive in its scope. "To keep mine everlasting covenant" is said unto the world to be a "light to the world, to be a standard for my people, and for the Gentiles who seek to it." A twenty-five-year old man, and the Church was one year old!

On Bedloe Island, at the entrance of New York harbor there stands the Statue of Liberty—a light to the nations. What it has meant to hundreds of thousands of the downtrodden of Europe has been most graphically expressed by Israel Zangwill in that impressive production *The Melting Pot*. I shall give just a few words from that. David the emigrant, the little Russian Jew, is speaking:

"All my life America was waiting, beckoning, shining—the place where God would wipe away tears from off all faces. To think that the same great Torch

of Liberty which threw its light across all the seas and lands into my little garrett in Russia is shining also for all those other weeping millions of Europeans, shining wherever men hunger and are oppressed, shining over the starving villages of Italy, Ireland, over the swarming, starving cities of Poland and Galicia, over the ruined farms of Romania, over the shambles of Russia. When I look at our Statue of Liberty, I just seem to hear the voice of America crying: 'Come unto me, all ye who are weary and heavy laden, and I will give you rest, rest.'"

What the Statue of Liberty symbolizes to the oppressed and downtrodden of Europe, the gospel of Jesus Christ is to the world. Mormonism, so-called, has reared an ensign to the nations and, with words as comprehensive as those I have read in the revelation, invites the world to peace, to rest, to contentment.

Any great oratorio or opera presentation is always introduced by an overture. In an overture the musicians give a part of every important song that will be sung in the opera. (Continued on page 730)

Maurine Packer of St. Anthony, Idaho, greeting guests at the Hill Cumorah Pageant.



Build up the Kingdom of God

BY PRESIDENT HENRY D. MOYLE

It is my privilege to bear my testimony to you of how glorious it is to be engaged in this great missionary call and to labor day by day under the leadership and direction of our beloved President. His inspiration and his vision, his understanding of missionary work could not come from man alone. It is my humble testimony that the Lord is directing this work and that the inspiration which comes to President McKay comes to him from the Lord, and that in no other sphere of Church activity is it any more apparent that we have a prophet leading and directing the Church today than it is in the missionary work. I know the vision President McKay has of this work is far beyond the dreams, the imagination, and the vision of any of the rest of us. And so it is a humbling experience day by day to labor under him and to have that assurance come into your heart that the direction which guides us in this great missionary cause comes from the Lord.

At a mission conference of the North British Mission held March 1, 1961, President McKay said:

"Into the hands of every individual is given the marvelous power for good or evil. And that power is the silent, unconscious, unseeing influence of life. It is simply the constant radiation of what a man really is, not what he pretends to be. Every man by his mere living is radiating sympathy or sorrow, morbidity or cynicism or happiness, hope, or any of

Elder Erlend Peterson of Provo, Utah, serving in the Eastern States Mission, arranges for a cottage meeting with a couple of contacts.



a hundred other qualities. Life is the state of radiation. It is also a life of absorption, and to exist is to radiate. You can select the qualities that you will permit to be radiated. You can cultivate sweetness, calmness, trust, generosity, truth, loyalty, nobility, or you can radiate moroseness, cynicism, criticism, doubt. Make anything vitally active in your character and by radiating that quality or those qualities, you may affect the whole world." And that can become almost literally true if we go out into the mission field as we do with this united message.

"Now that's your responsibility," the President says. "What you are," In the Doctrine and Covenants we read in the eighty-eighth section: "Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law and seal up the testimony, and to prepare the saints for the hour of judgment which is to come." (D&C 88:84.) And in the one hundred seventh section, as the President pointed out are the instructions: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D&C 107:99.)

Brigham Young told us what to do. His words are certainly applicable today: "This life is as much to us as any life in the eternity of the Gods. This is a world in which we are to prove ourselves. The lifetime of man is a day of trial wherein we may prove to God in our darkness, in our weakness, and where the enemy reigns, that we are our Father's friends and that we receive light from Him and are worthy to be leaders of our children, to become Lord of Lords and King of Kings." That's our promise, "and the only business," he says, "that we have on hand is to build up the Kingdom of God and prepare the way for the Son of Man, and how certain it is that the day is rapidly approaching, because every sign of His coming is being fulfilled and the time cannot be far distant." And then finally, Brigham Young admonishes us to prepare to live instead of preparing to die, prepare to live in the midst of all the exaltations of the Gods.

A scientist who has been studying the process of the world, believing that man developed through evolution, reaches the same conclusion which Christ has given to us by revelation. He says, "Let every man remember that the destiny of mankind is unconquerable and that it depends greatly upon his will to collaborate in the transcendent past. Let him remember that the law is and always has been 'the struggle' and that the fight has lost nothing of its violence by being transposed from the material on

to the spiritual plane." I like that. We are engaged in a struggle over temporal affairs and concerns. And as this author said, it has lost none of its intensity by being transferred to a spiritual plane. "Let him remember that his own dignity, his nobility as a human being must emerge from his efforts to liberate himself from his bondage and to obey his deepest aspirations"; in other words, to cease to be an enemy to righteousness or to God, as President McKay has pointed out.

President Clark once told a story at Logan at Utah State University concerning Cardinal Woolsey who had for twenty-five years served with devotion his king who had deserted him. Cardinal Woolsey was once heard to say to his jailor, "Had I but served my God with half the zeal I served my king, he would not in mine old age have left me naked to mine enemies." And how wonderful it is for us to realize that we are in the service of the Master, and he will no more leave us alone in the future than he leaves us alone now.

President Brown has had some cautions to give to us. I would like to put the same thought this way. Some men may shine in the second place or the second rank who are eclipsed in the first rank. I believe the time has come for us to make ample provision to let our missionaries shine in the rank to which they belong. I am very proud of all of our mission presidents. But sometimes I am momentarily prouder of one than the other. I got a message the other day from a mission president telling me that if we have any marginal missionaries who might have problems to send them to his mission. I am sure that he had in mind the thought that he could provide the proper rank for any missionary whom we sent to him.

I read the other day that "Moderation is the silken string running through the pearl chain of all virtue." And I am sure that all of us are converted to the idea that in all things we must exercise moderation.

We emphasize in our work high conceptions of morality and duty and right, and in so doing we recognize that the highest code given to man during the days of Moses was the Ten Commandments. And it is my conviction that the Ten Commandments today are far in advance of mankind, and that we must not lose sight of the fact in our missionary labors that the simple, and they are simple, fundamental basic principles of the Ten Commandments must be stressed.

It is likewise true that it is the simple principles of the revealed gospel of Jesus Christ which we must teach. We are safe when we do not go beyond the simple principles as they have been revealed. We can be assured that

(Continued on page 732)

Don't Lose the Shepherds

BY PRESIDENT HUGH B. BROWN



Our message to the world is positive, definite, unequivocal!

This Church is led by inspiration from God himself, and there is a prophet at its head. Secondly, it is built upon the foundation of apostles and prophets. This Church is led by a prophet of God, and he knows, and the twelve know the source of their inspiration in the same way and from the same source that inspired Peter when he said to Christ, "Thou art the Christ, the Son of the living God."

When I think of missionary work—and incidentally it is my first love—I remember the words of Alma, "I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy." (Alma 29:9.)

It is not accidental, it is providential and fore-ordained that at this time, when the scope of missionary activity of the Church exceeds anything that could be imagined in the past, that at this time when we must carry out the Savior's injunction to preach the gospel to every creature, we have at the head of the Church one of the greatest missionaries of all time. Joseph, the Prophet and Seer, the Revelator and Restorer, had no peer; Brigham Young, the prophet, colonizer, and leader of men was great and equal to his day. Each of their successors has been qualified by Him who sent them for their particular time and calling, and the prophet who now stands at

the head of the Church was chosen as they were from among the intelligences that were organized before the world was; and among all these were many of the noble and great ones.

From among this select group, one was foreordained to become the leader of the Church at the most crucial and critical, and yet most inspiring epoch in the history of the world. Now President McKay would not have me say more along that line; in fact, he didn't authorize me to say this much. But I know that all of you dedicated people join with me in thanking God that at the head of the great missionary movement stands this great missionary, teacher, inspired leader, and prophet of God.

Now brethren and sisters, speaking for a moment on the callings that come to us and the support we receive from our friends, speaking now directly to you mission presidents and your lovely wives and to all who are called to serve, may I sound the note of warning against the wiles of the adversary, warning against the danger inherent in authority and power. Let us not become heady or high-minded because of the success that may come to us, the success that is coming to the Church. Let us as individuals and as a group be humble.

Sometimes some of you may wonder and some of your missionaries may ask why the Church doesn't do this or that with respect to your particular mission. May I emphasize what I would like to say about that with a story to illustrate that the man at the head has a wider vision and a better chance to judge what is right or wrong than the men with more limited horizons. The following tragedy occurred at the beginning of the First World War. A commanding officer gave an order to a colonel who was in command of a cavalry regiment to charge up a hill to a point just below its crest, when he was to make a left turn and ride at the gallop for exactly nine minutes and then go over the hill to engage the enemy. As the regiment neared the crest of the hill the colonel was advised by his scouts that the enemy was approaching on the opposite side of the hill, whereupon, thinking his commanding officer was not aware of the position of the enemy, he took his regiment over the hill and met the enemy. Exactly nine minutes later, when the colonel and his men should have been far to the left, the artillery of his own battalion, far to the rear, laid down a heavy barrage on the exact area where the battle was in progress. The colonel and one thousand of his men were killed by their own artillery because the colonel failed to realize that only the general—the man at the top—had an over-all view of the situation. If you cannot understand all of the policies adopted by the

Presidency of the Church from time to time, please remember that they have the responsibility of over-all planning, and furthermore it is the President who is entitled to receive revelation for the Church.

Among your many grave responsibilities there is none more sacred than your responsibility to your missionaries. The relationship and responsibility of mission presidents to missionaries is second only to that of parenthood. Love them. Care for them. Pray for them. Be with them. Encourage them. They need your help. Their parents and God have entrusted them to your care during some of the most impressionable years of their lives, and though you convert the whole world, if, by reason of any neglect on your part or any misjudgment or any lack of consideration or appreciation, sympathy, or love, one of them is lost, you will not be held blameless on the judgment day.

Those of us who were raised on a farm—in this I am sure President McKay will concur—those of us who have had to do with the breaking of colts to harness or saddle, know that every colt is different from every other colt, and some of us have learned by sad experience that in breaking a colt if we are not careful how we tighten the rope we may break his neck, or what

(Continued on page 734)

(bottom) Elders Glen A. Payne of Utah (left), and Ronald W. Jarrett of Canada (right).



(top) Elder Arthur McOmber Jr., conducts a cottage meeting in Toronto, Canada.



(middle) Recent Utah converts (left to right) Taylor Williams, Margaret Pearson, and Robert Hart.





Missionaries

.. Modern Miracles

BY PRESIDENT JOSEPH FIELDING SMITH

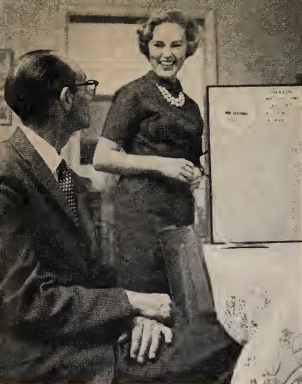
The missionary of the Church of Jesus Christ of Latter-day Saints is a modern miracle. In the world the idea prevails that a man must go to school, college, get an education, be trained and get a degree to qualify him to preach and to teach the gospel of Jesus Christ, as he understands it. We call our young men and women at the beginning, really, of life, when they're just budding into manhood and womanhood. We send them out into the world untrained, with no degrees, with a common school education, in most cases, (maybe not even that) but depending upon the guidance of the Spirit of the Lord.

These missionaries come from all walks of life—from the farm, from the factory, mostly from the schoolroom. They are unprepared, insofar as education and knowledge are concerned. Most of them have never read the Book of Mormon, a great part of them, if not the greater part, have never read the New Testament. They are not familiar with the revelations in the Doctrine and Covenants. I find this out when I interview them. But they do have one thing that the world does not have, and cannot have, and that's a testimony and the determination to go out into the field, as unprepared as they are, and spend two or maybe more years bearing witness to the restoration of the gospel, expounding the scriptures, as they learn them.



Elder Richard Kay of Salt Lake City poses outside the door of the room in which the Prophet Joseph Smith was martyred in the jail in Cathage, Illinois.

Now one thing that I have been impressing upon missionaries for a number of years is that they make themselves familiar with section four of the Doctrine and Covenants above everything else. That is a revelation that, I tell the missionaries, is my revelation. The Lord gave it to me. Originally, it was given to my great-grandfather before the Church was organized, but it's a revelation that uses the plural pronoun, and thus it applies to every soul that goes into the mission field. I've asked each group of missionaries as I meet with them to read section four of the Doctrine and Covenants about every two weeks anyway. I suggest that they sit down, each pair of missionaries, and just consider it very carefully. The Lord here states what it is that is necessary to qualify a missionary. The Lord holds out to them blessings through their faith and the punishment which they bring upon themselves should they fail. I think we ought to become very familiar with this section of the Doctrine and Covenants. There are only seven verses, and they don't need to bother with the first because I think that has pretty well been fulfilled, but I try to impress upon them the need of remembering particularly what the Lord says in the second and the fourth verses. "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand



(left top) Elder William E. Mitchell and Marlene Olsen, stake missionaries in Salt Lake City. (bottom left) Elder Ralph W. Rogers, a stake missionary in the University West (Utah) Stake, has investigators read scriptures.



(right) Missionaries introduce Lon Green (in white shirt), a new convert, to the bishopric of the Laguna Beach Ward. Counselors Henry Hauss (left) and Owen Whittaker (right) welcome him into the fold.

blameless before God at the last day. . . .

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul." I think that ought to be impressed upon every missionary who goes into the field. They volunteer their time, they're not forced, therefore, when they go out into the field to preach the gospel they become the servants of our Lord and Savior Jesus Christ, voluntarily, and they should understand that they have made the promise or covenant with him to serve him with all they have—heart, might, mind and strength, and if they fail, then there may be a penalty. If they do not put forth every effort to serve the Lord, the Spirit of the Lord will withdraw from them, and they may lose the faith.

I think that a missionary and his companion should sit down together frequently, read these verses, then consider the sixth verse for there the Lord points out the qualifications of a successful missionary: "Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." Now these are the qualifications they should seek, and with the Spirit of the Lord they can obtain them. If they have no faith, then they're useless in the mission field. Missionaries should be instructed

to pray—pray together, pray secretly, seek the guidance of the Spirit of the Lord on their knees quietly and alone, and together. Every week or two they should get their Doctrine and Covenants out and go over this revelation and ask themselves, "Have we increased in faith since we came into the mission field or in the last two weeks?" Virtue—that term means more than just keeping the body clean from evil. A man can be unvirtuous in his thinking. The Lord made that clear. Therefore, missionaries' thoughts should be pure. They should think virtuously as well as act that way.

Knowledge? They can ask each other, "What have we gained the last week or two? Have we learned something that helps us, that makes us better missionaries than we were two weeks ago?"

Temperance—not just refraining from drinking liquor! I think this word has a different meaning as it's used here. I think they should be temperate in their language and in their actions—not make extravagant statements in their proselyting and never quote anyone unless they have absolute assurance of the source of the substance of their quotation. Teach the elders to be temperate in what they say, wise in their counsel, and patient.

When they get out in the world they come in contact with people (Continued on page 733)

WORLD MISSIONS



 1 Northern Mexican Arlo D. Carr	 2 Mexican Harvey H. Taylor	 3 Central American Victor C. Hancock	 4 Andes J. Vernon Sharp	 5 Chilean Asael Delbert Palmes	 6 Argentine C. Laird Snelgrove	 7 Uruguayan J. Thomas Fyans	 8 South Brazilian Fano B. Paulsen	 9 Brazilian William G. Bangerter	 10 Norwegian Joseph A. Gundersen
 11 Northern German Howard C. Maycock	 12 West German Royal K. Hunt	 13 Berlin Percy K. Fetzner	 14 Central German Stephen C. Richards	 15 South German Blythe M. Gardner	 16 Swiss William S. Erickson	 17 Austrian W. Whitney Smith	 18 Northern Far East Paul C. Andrus	 19 Southern Far East Robert S. Taylor	 20 Southern Australian Bruce R. McConkie



FIRST MISSION TO BRITAIN

BY STANLEY BUCHHOLZ KIMBALL
ASSISTANT PROFESSOR OF HISTORY
SOUTHERN ILLINOIS UNIVERSITY (ALTON)

The Church was facing a great testing period in the mid 1830's. The attendant evils of speculation, "... evil surmisings, fault-finding, disunion, dissension, and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once and make a final end."¹ In this state of things Joseph Smith wrote "... God revealed to me that something new must be done for the salvation of His Church. And on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation ... to preside over a mission to England, [and open] the first foreign mission of the Church of Christ in the last days."²

Accordingly on June 13, Elder Kimball and another member of the twelve, Orson Hyde, along with Dr. Willard Richards, and Joseph



Fielding, a priest, left for New York City by way of Buffalo, Utica, and Albany. From Albany they took a steamship, arriving in New York City the evening of June 22. There they were joined by John Goodsen, a seventy; Elder Isaac Russell; and John Snyder, a priest. (These three, along with Joseph Fielding, had emigrated from England to Canada where they had joined the Church. They were now returning to England because of a desire to present the gospel to their friends and relatives there.)

While in New York City they "roomed" on the bare floors of a storehouse owned by the father of Elijah Fordham, possibly the only member of the Church in the city at that time. During the ten days the missionaries waited for their vessel to sail for Liverpool they worked two days for Mr. Fordham in repayment for the privilege of sleeping on his floors. Sunday the 25th they "... fasted,

prayed, administered the Sacrament, held council for the success of the mission, and had a joyful time, [confounded] two sectarian priests [who] came in to find fault."³ On the 28th they posted 180 of Elder Hyde's "Timely Warnings" to various clergymen of the city. Apparently they also did some street corner "tracting" for they "... distributed many [tracts] to the citizens, and at the same time conversed with them on the subject of the Gospel."⁴ Finally on July 1, they sailed aboard the packet ship, the *Garrick*.

The *Garrick* berthed 927 tons, had the long flat floor of the New Orleans packets. She was very fast. It was one of the famous ships that the Marine Dry Dock Company of New York built for the E. K. Collins Line in 1835-1836. Because the *Garrick* and several of her sister ships, the *Roscus*, *Sheridan*, and *Siddons*, bore the names of famous actors, the Collins Line was popularly known as the "Dramatic Line."⁵

The owner, Edward K. Collins, was considered "the most conspicuous of the independent operators" and prided himself on his excellent service. He was finally forced out of business, however, in 1858 because of the withdrawal of government subsidy and competition from the English Cunard Line. (To this day Cunard is one of the largest steamship lines.)

Elder Kimball and company secured Second Cabin accommodations for \$18 each and laid in a stock of their own provisions. (First class passage and board cost \$150.) At 10 am the *Garrick* weighed anchor and was towed down the East River by a steamer as far as Sandy Hook where, although the missionaries did not record the details and the excitement of getting underway, the procedure was probably very much like the following account:

(Continued on page 744)



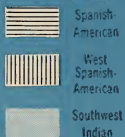
THE PACKET SHIP GARRICK, the vessel which carried the first missionaries to and from England in 1837 and 1838. Courtesy, the Mariners Museum, Newport News, Va.

PACKET ROW, New York City, 1828. Most of the ocean and coastal packet berths were located on this stretch of South Street between Maiden Lane and Wall Street. The ship in the left foreground was the Swallow-tail packet Leeds which was wrecked later that same year. (1828.)

The first missionaries undoubtedly would have departed and arrived from this street.

Photographs of these early nineteenth century prints are reproduced through courtesy of the New York Public Library.

UNITED STATES MISSIONS



SPANISH-AMERICAN
Melvin R. Brooks



TEXAS
Ralph J. Hill



SOUTH-WEST INDIAN
J. Edwin Baird



CALIFORNIA
Bryan L. Bunker



WEST SPANISH AMERICAN
Grant M. Burbridge



WESTERN STATES
Horace A. Christiansen



TEMPLE SQUARE
Richard L. Evans



NORTHERN CALIFORNIA
Warren E. Pugh



NORTH-WESTERN STATES
Don C. Wood



WEST CENTRAL STATES
Grant C. Woolley



MINNESOTA

NORTH CENTRAL STATES

Clement P. Hilton

IOWA

CENTRAL STATES

G. Carlos Smith

MISSOURI

ARKANSAS

LOUISIANA

GULF STATES

M. Ross Richards

MISSISSIPPI

NORTHERN STATES

Richard W. Maycock

MICHIGAN

WISCONSIN

ILLINOIS

GREAT LAKES

Clifford O. Gledhill

INDIANA

KENTUCKY

EAST CENTRAL STATES

Frank H. Brown

TENNESSEE

ALABAMA

SOUTHERN STATES

J. Byron Ravsten

FLORIDA

EASTERN STATES

Gerald C. Smith

NEW YORK

PENNSYLVANIA

MARYLAND

WEST
VIRGINIA

VIRGINIA

CENTRAL ATLANTIC STATES

George Z. Aposhan

NORTH CAROLINA

SOUTH CAROLINA

FLORIDA

Karl R. Lyman

NEW ENGLAND

John E. Carr

VERMONT

MAINE

NEW
HAMP.

MASS.

CONN.

R.I.

EASTERN ATLANTIC STATES

George B. Hill

THE JOSEPH SMITH STORY

BY HUGH NIBLEY

Mrs. Brodie, it will be recalled, rests her impeachment of the first vision story on the silence of the record between 1820 and 1840. But the argument of silence is if anything even less significant before 1840 than after. For if fifty-odd "standard works" on the history of Mormonism can all omit the key to that history even after that history has been formally published to the world, what are the chances of finding anything like a coherent account of that supremely unpopular and much-mishandled story in the much scantier literature of the earlier period, *before* there was any official Mormon version to act as a source, a check, or a control? One might argue that it is inconceivable that anti-Mormon writers, eager to convict Joseph Smith of blasphemy and boundless impudence, would pass by such a juicy item as the first vision story in silence. Yet we have just seen that fifty of them did just that; though they claimed to be quoting Joseph Smith's own story, none of them "even intimated," to quote Mrs. B., "that he had heard the story of the two gods." All of which shows that ignorance of an event is not the only reason for silence concerning it. Policy and prejudice play a dominant role in religious history, and especially in anti-Mormon history.

But, it may be argued, the suppression of the story after 1840 was not *total*. Neither was it before 1840. Let us consider some of the "implications" that turn up in the earlier literature which have somehow—but not surprisingly—quite escaped the notice of Mrs. Brodie, in spite of her predilection for implications. We must warn the reader that the stories we are about to quote are a mess—but no more so than those we have already quoted. It has been standard procedure among anti-Mormon writers to attribute all this confusion to Joseph Smith himself, who is charged with having told a great many conflicting stories, by way of explaining why the stories told against him by his enemies never agree. To this charge the fifty writers just cited provide an adequate refutation: No two of them tell the same story even after Joseph Smith is long dead and when they all claim to be following a single original. Who is responsible for

that? Not Joseph Smith and the Mormons, certainly.

It will be recalled that Joseph Smith was, as he puts it, "induced" to write his story "owing to the many reports which have been put in circulation by evil-disposed and designing persons. . . ." Did he merely imagine such things? He did not. On November 30, 1830 the Painesville *Telegraph* reported: "To record the thousand tales which are in circulation respecting the book and its propagators would be an endless task and probably lead to the promulgation of a hundred times more than was founded on truth."⁵⁶ The editor is well aware of what a swarm of stories about Joseph Smith are going around, and how easily they depart from the truth. Did Joseph Smith and the Mormons make up all those shockers—about themselves? We have examined a great number of those stories, which we compare in a recent study,⁵⁷ and found that they all turn on a few stock themes: There are the digging stories, the peep stones, appearances of angels and devils, crooked business deals and speculations, the mysterious plates, and, not least of all the first vision story.

Let us see how Mrs. Brodie tries to build up a case against Joseph Smith by implication. It was in 1834 "shortly after *Mormonism Unveiled* appeared" that Joseph Smith published the "first sketch of his early years," which "took the form of an apology for his youthful indiscretions."⁵⁸ This statement is misleading: an apology is an explanation or justification of actions which are explicitly admitted; but Joseph Smith's "apology" flatly denies Howe's charges that make him "the vilest wretch on earth," and insists that his "imperfections" are nothing worse than "a light, and too often, vain mind, exhibiting a foolish and trifling conversation."⁵⁸ In issuing this denial, Joseph Smith tells no story whatever; this is *not* a "first sketch of his early years" or of anything else, but simply a refutation of charges of gross misconduct. But by pretending that it is a history, Mrs. Brodie can announce that it "differed surprisingly" from the "official autobiography" of 1838 or 1842.⁵⁹ Of course it did; they are two totally different types of document, but there is not the slightest conflict between

them; they are photographs of the same man, just as Lincoln's jokes and his Gettysburg Address though they "differed surprisingly" are different photographs of the same man.

But if Joseph Smith invented all his heavenly visitors in reply to Mr. E. D. Howe, one is at a loss to explain how all those religious manifestations got into Howe's book in the first place; for example, Howe quotes Ezra Booth as reporting in 1831: "Smith describes an angel, as having the appearance of 'a tall, slim, well-built, handsome man, with a bright pillar upon his head.'"⁶⁰ Now, what we would like to know is how Joseph Smith could have been going around in 1831 giving intimate firsthand descriptions of angels—pillar of light and all—if he first invented his angelic interviews in 1838? Howe is not one to report the first vision; he declares his extreme reluctance to report any of Joseph Smith's supernatural tales,⁶¹ and insists that "no one but the vilest wretch on earth, disregarding all that is sacred, would ever dare to have profaned the sacred oracles of truth to such base purposes. . . . We are left without weapons to combat the credulous Mormon believer."⁶² Yet on the other hand he resents Joseph's reticence and accuses him of "mystifying everything."⁶³ From which it is quite plain that Howe was denied access to a good deal of information, and that he was angered and frustrated. As a result his record is a monument of confusion, contradiction, and invective.

Take, for example, Peter Ingersoll's story of how when "he was once ploughing near the house of Joseph Smith, Sr." he was returning to work through the field when the elder Smith stopped him and gave him a lecture on seer stones, gazed at one in his own hat, and "being very much exhausted, said in a faint voice, 'If you knew what I had seen, you would believe.'" This according to Ingersoll, took place sometime between 1822 and "about 1830."⁶⁴ One wonders just how reliable this story is. Is Ingersoll making up the story or just mixing it up? Could this be a garbled version of what happened to Joseph Smith the day after Moroni's first visit—working in the field, going back to the house, fainting, the ap-

pearance of a vision, a conversation with the elder Smith in the field, Father Smith's declaration of belief? It is all there, only with Peter Ingersoll, one of the greatest storytellers of them all, in the leading role.⁶⁵

The man who claimed to have known Joseph best, to have been in fact his intimate associate "from his twelfth to his twentieth year," reported in 1867:

"About this time (1827) Smith had a remarkable vision. He pretended that, while engaged in secret prayer, alone in the wilderness, an 'angel of the Lord,' appeared to him, with the glad tidings that 'all his sins had been forgiven,' and proclaiming further that 'all religious denominations were believing in false doctrines, and consequently that none of them were acceptable of God as of His Church and Kingdom'; also he had received a 'promise that the true doctrine and the fullness of the gospel should at some future time be revealed to him.' Following this, soon came another angel (or possibly the same one,) revealing to him that he was himself to be 'the favored instrument of the new revelation. . . .' In the fall of the same year Smith had yet a more miraculous and astonishing vision than any preceding one."⁶⁶

Mr. Tucker does not bother to tell us what that most marvelous vision of all might have been, but instead he reports that Joseph then "announced to his family and friends and the bigoted persons who adhered to his supernaturalism," that he would go and get the plates. These visions, according to Tucker, were "repeatedly quoted by his credulous friends at the time."⁶⁷

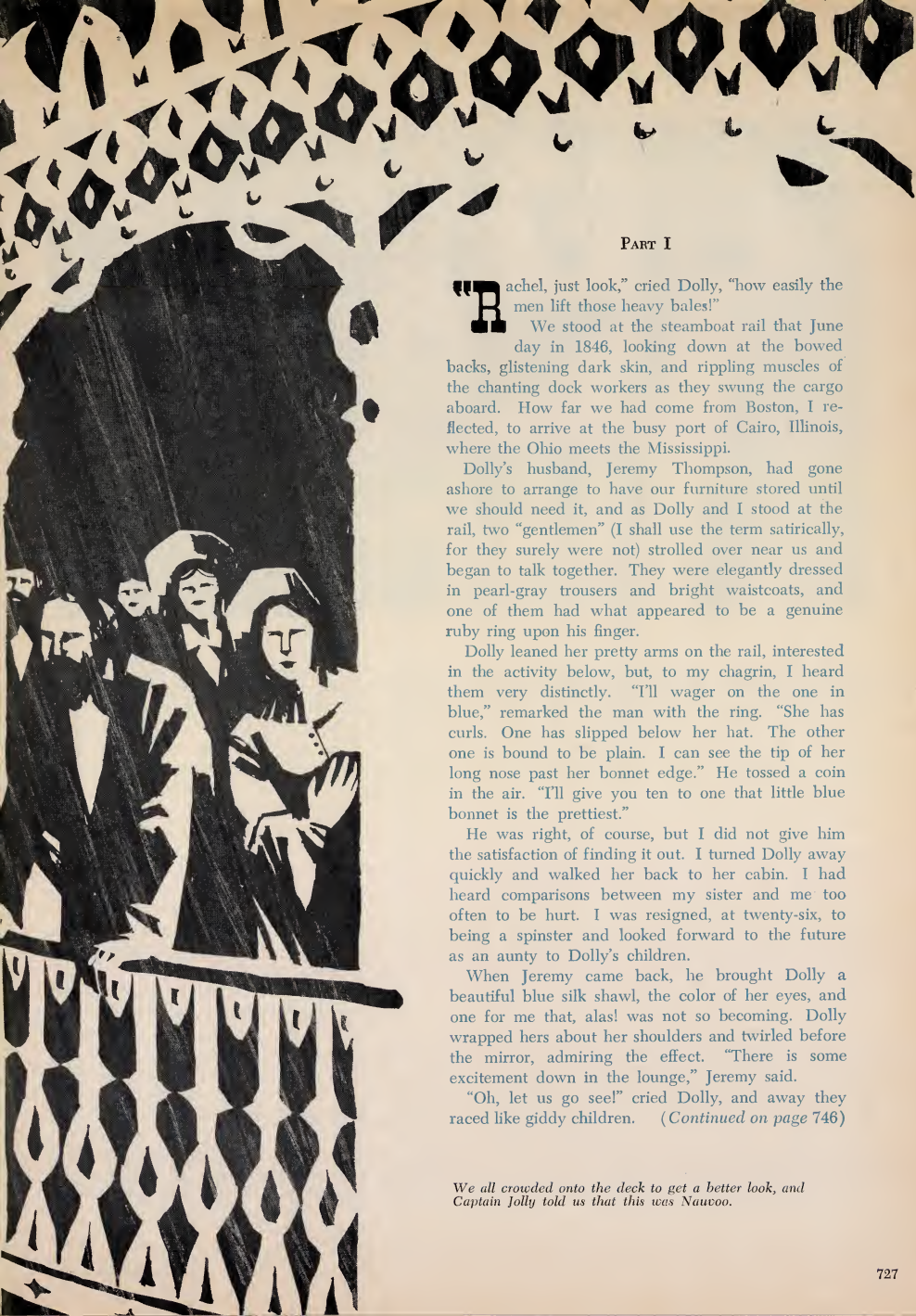
Now if Tucker is anything like the reliable firsthand source that the critics take him to be, it would be hard to deny that the story of the first vision was being told and retold in 1827: the usual distortions are there, but it is plain enough what is being distorted. At the very least it is certain that Tucker lived in Palmyra in the early 1820's (he moved to Canandaigua in 1822 or 1823 and stayed there four years), and he does seem to have the strong impression that stories of Joseph Smith's visions were current at that time. (Continued on page 736)

BEGINNING

The Rivers of Babylon

BY VIRGINIA MAUGHAN KAMMEYER





PART I

"Rachel, just look," cried Dolly, "how easily the men lift those heavy bales!"

We stood at the steamboat rail that June day in 1846, looking down at the bowed backs, glistening dark skin, and rippling muscles of the chanting dock workers as they swung the cargo aboard. How far we had come from Boston, I reflected, to arrive at the busy port of Cairo, Illinois, where the Ohio meets the Mississippi.

Dolly's husband, Jeremy Thompson, had gone ashore to arrange to have our furniture stored until we should need it, and as Dolly and I stood at the rail, two "gentlemen" (I shall use the term satirically, for they surely were not) strolled over near us and began to talk together. They were elegantly dressed in pearl-gray trousers and bright waistcoats, and one of them had what appeared to be a genuine ruby ring upon his finger.

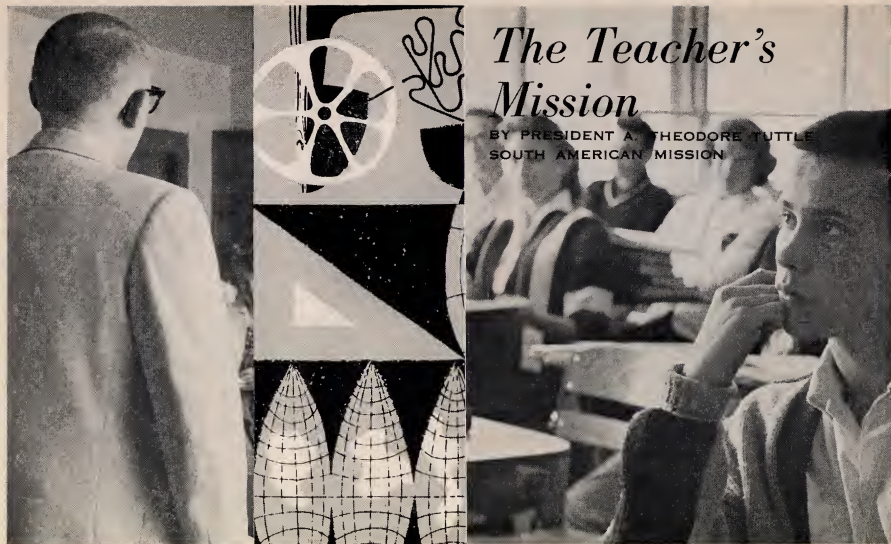
Dolly leaned her pretty arms on the rail, interested in the activity below, but, to my chagrin, I heard them very distinctly. "I'll wager on the one in blue," remarked the man with the ring. "She has curls. One has slipped below her hat. The other one is bound to be plain. I can see the tip of her long nose past her bonnet edge." He tossed a coin in the air. "I'll give you ten to one that little blue bonnet is the prettiest."

He was right, of course, but I did not give him the satisfaction of finding it out. I turned Dolly away quickly and walked her back to her cabin. I had heard comparisons between my sister and me too often to be hurt. I was resigned, at twenty-six, to being a spinster and looked forward to the future as an aunt to Dolly's children.

When Jeremy came back, he brought Dolly a beautiful blue silk shawl, the color of her eyes, and one for me that, alas! was not so becoming. Dolly wrapped hers about her shoulders and twirled before the mirror, admiring the effect. "There is some excitement down in the lounge," Jeremy said.

"Oh, let us go see!" cried Dolly, and away they raced like giddy children. (Continued on page 746)

We all crowded onto the deck to get a better look, and Captain Jolly told us that this was Nauvoo.



The Teacher's Mission

BY PRESIDENT A. THEODORE TUTTLE
SOUTH AMERICAN MISSION

I would like to share some of my thinking as it pertains to my present assignment in missionary work and to the assignment of teachers in the Church auxiliary organizations, to prepare missionaries. And then I would like to suggest several areas where we might do something a little more beneficial to this central cause in the Church.

I do not need to go into much detail concerning the responsibility which the Lord laid on the Latter-day Saints to teach the gospel. All of us know that the Lord has given this small group of people the responsibility for carrying the gospel to all the world. He has never changed that commission. It is set forth in section one of the Doctrine and Covenants. I suppose at the time this revelation was given there were only about 2,000 people in the Church—just a small stake. The marvelous thing about the situation was that this little group of people, led by the Prophet, set about to accomplish what the Lord had told them to do—just as though they could do it. That is what amazes me. Here, the Prophet received this commission to teach the gospel to all the world, and he set about to do it. The fastest way he could go was by horse. There wasn't any other way to talk to people quickly, and yet they started about it just as if they could reach all the world.

Joseph Smith launched the program of carrying the

gospel to all the world shortly after the Church was organized. Later, in 1837, the Prophet decided to send the twelve to England. Some of the brethren thought the Prophet was wrong. . . . (There is a great lesson here for us, too, and I hope we catch it. We should have respect for authorities in the Church, even when we disagree. We seldom have any trouble with respect to authorities so long as they agree with us. It is when disagreement arises that we face the real test of whether we respect authority or whether we do not.) But the Church survived, and the multitude of converts from England twenty years later became the architects, the masons, the artisans, the carpenters—the skilled craftsmen—that were needed to build up the West after the Church moved to the Rocky Mountains.

As I understand it, this missionary spirit was the one single purpose that captivated the interest, attention, concern, and talent of everyone in the Church. It was the all-consuming movement that unified the Church in those early days. There were outside pressures and other things that were disturbing the Saints, but the thing that gave them vigor and vitality, that moved them ahead, was this zeal to share the gospel and to bear their testimonies to other people. Because of this, we are here today. If these members had taken a lackadaisical attitude toward missionary

work, many of us would not be here, and the Church would not be what it is.

It seems to me, however, that somewhere along the line some lost the zeal for this work. This one central theme of sharing the gospel became more diversified. It did not seem to remain as the one major objective of the Church. It appears that we lost it, in part, at least, and I do not know when, and I do not know where. Perhaps it is just a natural part of growth and division of labor. We sometimes get more interested in what we are doing as an element than in what we are doing as a unit. Perhaps we wanted the approval of the world and more ease of living. When we gained it, we relaxed somewhat. Perhaps it is a matter of economics. I do not know the answer. But it seems to me that we lost the vigor, the drive, and the thrill of centralizing all that we did in the primary purpose of the Church.

It was in the general conference of April 1960, that members received a call to return to the singleness of this purpose that, heretofore, characterized the Church. I would like to quote from President Moyle's talk in the priesthood session. He said,

"First of all, I would like to say without any equivocation that the preaching of the gospel is the obligation of the priesthood. It is one of those primary obligations. Every man who holds the priesthood can consider himself a part of the work. He meets the requirement of the fifth Article of Faith because he has power and authority given him by the laying on of hands by those who are in authority to preach the gospel and administer in the ordinances thereof. When we either shirk or shrink this responsibility, we are not doing justice to ourselves. We are certainly depriving ourselves of the blessings which we could cherish above life itself. . . .

"In every activity of the Church there is no reason why we should not have uppermost in our minds the fact that the Lord has told us that 'This is my work and my glory, to bring to pass the immortality and eternal life of man.' We cannot accomplish this if we do not open our lips and exert ourselves to bear that testimony with which the Lord has blessed us."

Further, President Moyle said,

"President McKay has it in his mind that other missions should be opened in other parts of the world in which we have done little or no missionary work. There are tremendous fields of opportunity, but we do not have enough missionaries today to man the missions properly that are already organized."

President Moyle gave some examples, and then he said,

"It is our feeling, brethren, that every auxiliary organization of the Church should put aside many of

its objectives, for the moment at least, and concentrate in its auxiliary work in building up the desires of our people, certainly our parents, to have their sons and daughters go on missions. The auxiliary organizations cannot do this alone. They need the help of the home. I told the Primary conference Friday that I thought their slogan ought to be, 'Every member baptized at eight and a missionary at twenty.' [The age limit has now been lowered to 19.]

"We are getting not more than one out of four, 25 percent. We need 50 percent of the young men of this Church. We should have 100 percent, but to get this 12,000 we need 50 percent of the young men when they become 20 years of age and not 25 percent. Now, brethren, do you know what I am going to suggest a little later on? This responsibility falls directly upon every home, every father and every mother, every bishop and, I say, every auxiliary organization. None of the auxiliary organizations of the Church, none of the priesthood quorums of the Church should feel that they have accomplished their purpose unless we can train and inspire the young people that they will answer these missionary calls."

It seems to me that President Moyle, under the direction of President McKay, was striving to get us to center our attention and our objectives, once again, on missionary work. Certainly, every auxiliary organization should readily accept the call to prepare young people for missionary service. Particularly is this so of the seminaries, for we all realize the potential they have for training the very people that ought to be missionaries. It seems to me that the challenge, then, to all teachers is to orient our objectives toward this goal. We should develop a program that would center on the development and preparation of missionaries. If we teachers get this spirit well in mind, we can convey an attitude and a desire that are catching among the young people. It seems to me that an approach of this kind, as an aim and an end to all that teachers do, would certainly please the Lord.

Now, what approach ought this to take? As I have tried to think of the life of Jesus Christ, it seems to me that here is the one teacher who had the grasp of the whole picture of life and the completeness of it. He understood all about science, having used many of its principles in the creation of this earth. And he understood the great contribution of the arts and the necessity of all of the everyday living of life. Yet, out of all that he knew, what was his central theme? He could have launched off into the field of philosophy, or science, or into the arts, but out of all that he knew, he reduced it to religion—to theology.

Since revelation is the (Continued on page 764)

Every Member a Missionary

(Continued from page 711)

I look upon the opening session of this history-making seminar as the overture to the series of meetings to follow in which you will get practical suggestions and instructions regarding the great missionary phase of the Church. So, as in an overture, I might mention some of the matters which will be later presented more fully. I shall do so first by naming the fundamental objectives of a missionary.

I call them the "Four C's" of missionary work. First, *Contacting*—that is meeting personally or coming in touch mentally or spiritually with a fellow being. In missionary work it relates to conversational as well as personal contact.

Second—*Converting*; third—*Co-ordinating*; fourth—*Celestial Attainment*.

The means of contacting up to date are many. The first I name is the distribution of literature, tracting from door to door. For one hundred years it has been partially successful, and we can quote many instances of great men who have had their first introduction to the Church as the result of a tract given by a humble missionary.

The second means of coming into contact with them is outdoor meetings; a third—person-to-person contact; fourth, by every member's taking advantage of every opportunity.

Let me illustrate. Last year up at Jenny's Lake, a young Mormon girl was waiting on tables just as an ordinary waitress. To the tourists whom she served, she was known as a Mormon. She made herself known as such to a couple from California. They became interested in her and, through her, in the gospel. She was married recently, and that couple came all the way from California to attend her wedding reception. The reception was in the Sill Family Center at the University of Utah. They sat through the reception, and I have heard about their comments regarding that affair— "We have never seen anything like this in the world; no drinking, no smoking. We have never seen anything to compare with it." Later they attended the organ recital on Temple Square and also heard the gospel message. Now they are investigating.

Here is another illustration under the heading of *Contact, Every Member a Missionary*. A physician and collector of rare articles, Dr. Charles W. Olsen of Chicago, Illinois, said he had first become interested in the Latter-day Saints Church through an article on the Church Welfare Program which appeared in the *Saturday Evening Post*. He said he was tremendously impressed with the concept of the program and

with the principles set forth whereby distribution to needy families would be made. Reading this article led him to a study of the history of the Church.

Dr. Olsen later applied for a subscription to the Church section of the *Deseret News*. One day two copies of the section were delivered to Sister Belle S. Spafford's daughter who lives in Chicago. She said to the postman, "This copy does not belong to me; it is addressed to a Dr. Olsen." The postman replied, "Well, it is snowing today; I will take it tomorrow." He did not take it the next day, and Sister Spafford's daughter decided to call this stranger, Dr. Olsen. She called him and inquired as to whether or not he was a Mormon. He said, "No, I am not a Mormon, but I do take the Church Section, and I am very much interested in the Church." "Well," said Sister Spafford's daughter, "should you like to know more about it?" He answered, "Yes, I should." So she said, "Will you please arrange a meeting in your home and I will ask the elders to call and give you more information." That arrangement is now in progress.

Now I must say a word about conversion, the second of the Four "C's." First of all the missionary is a teacher by direct revelation. Listen to this:

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (D&C 88:77-80.)

The great obligation is *preparation*. These missionaries need to be taught the principles so that when they meet intelligent people in cottage meetings and meetings held by referral from other members of the Church, they will know what they are teaching. We are a Church of teachers. The Mutual Improvement Associations are two organizations of teachers. Even the young men and young women whom you leaders teach are themselves teachers.

In the Latter-day Saint home the father and the mother are required to be teachers of the word, expressly required so by the revelations of the Lord. Every auxiliary organization, every quorum, is made up of a body of men and women, or of men, who are in the ultimate sense of the word teachers; therefore, this revelation refers to us all.

A teacher cannot teach others that which he himself does not know. He cannot make his students feel what he does not feel himself. It is ridiculous to attempt to lead a young man or a young woman to obtain a testimony of the work of God if the man or woman who is attempting to teach does not have that testimony himself or herself.

One of our local missionaries, years ago in Scotland, accepted a call to do missionary work. He was not very well prepared, but he accompanied his companion to an open air meeting, and during his sermon made reference to the book of Paul. A man in the audience said, "There's nae sic a book as the book of Paul"; the young missionary gave him a scornful look, and continuing, made another quotation, saying, "And ye'll find that in the book o' Paul."

"I tell ye, there's nae sic a book as the book of Paul."

"Hold your tongue. No more interruptions, or I'll put my fist i' your mouth. I cam' oot here to teach, not to be taught."

The missionary's duty is to know the scriptures.

The next point is co-ordination. Harmonious co-ordination means harmonious adjustment or functioning; equal in, or in the same rank or order. Make every person, every convert, feel at home. In that connection, however, I wish to mention that every convert has a responsibility as an individual and should not be dependent upon the members of the branch or the ward. But we must not minimize the effect of greetings, handshakes, and making the new convert feel that he is one of us, equal to us, especially if he is a stranger.

It is every convert's duty to be "honest, true, chaste, benevolent, virtuous, and willing to do good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Articles of Faith.)

The individual himself has to pay his tithing, observe the Word of Wisdom, attend his meetings, Sacrament meeting especially; abstain from fault-finding, backbiting, vulgarity, profanity. I think we should emphasize this to every converted member—that his is an individual responsibility, not only to himself, but also to his neighbors, and to the

Church, but one objective in this seminar is to consider ways in which the group may help him attend to his individual responsibilities.

The final goal of a missionary is *celestial attainment*—to be worthy of celestial glory, and I conclude by offering one of the greatest revelations ever given to man regarding the priesthood:

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost"; [not through selfishness, personal interest, not to hurt a man's feelings just because of personal feelings, but when moved upon by the Holy Ghost] "and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;" "That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and *let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.*

"*The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.*" (D&C 121:39-46. Italics added by writer.)

God bless you, fellow workers; bearers of the proclamation of the restoration of the gospel of Jesus Christ, the second greatest event in all history; the birth, life, death, and resurrection of Christ being first. Next, his appearance as a Resurrected Being, of whom the Father said, "This is my Beloved Son. Hear Him."

I pray the blessings of God and his Son Jesus Christ be with you, brethren and sisters, authorized representatives of this glorious work, in the name of Jesus Christ. Amen.

Build up the Kingdom of God

(Continued from page 713)

we all have the ability to go that far in our teaching. It is likewise certain that those who hear will be capable of understanding.

And a person who understands and accepts these simple principles of the gospel meets the requirement for baptism which President [Joseph Fielding] Smith read to us. (D&C 20:37.) We must teach the world that moral codes for individuals can be entrusted to no one but the individual. It must always be above the law, a force or power within us which must be felt, which cannot be denied either by atheists or agnostics.

Another thought that President McKay is constantly emphasizing is that we must bring our converts to a position where they accept these standards for themselves, where they act for themselves, and where they are capable with the leadership which we give to the branches and districts in the mission to fellowship themselves.

I might say parenthetically that one of the best ways, it seems to me, to insure action in every desirable direction on the part of the convert is to in turn let him apply these group meetings, this referral program, all of the details of our missionary work to his own investigators and converts. I have in mind now Detroit. When Brother Benson was there organizing the stake, and I accompanied him, we learned that we had thirty converts (that was the Northern States Mission in those days) who constituted the initial stake missionary corps, and they went out and baptized thirty more.

After a convert has brought another convert into the Church, you can be assured that he is pretty near fellowshiped and has the problem of fellowshiping somebody else. And I think that is the secret of our missionary work. This statement of President McKay is almost a direction, a command. "Every member a missionary" applies to every convert the moment he is baptized. The proper freedom of conscience brings all men who believe in God to the same standard of life. And that is one of the great testimonies of the divinity of the work in which we are engaged. In fellowshiping our Saints, the gospel intends us to develop within ourselves knowledge of what is right and to choose the right freely and to devote our development of our choice in our daily conduct. And when I say we, and us, and our, I am talking about these newly baptized converts.

"For the Jews require a sign, and the Greeks seek after wisdom:

"But we preach Christ crucified, unto the Jews a

stumblingblock, and unto the Greek foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

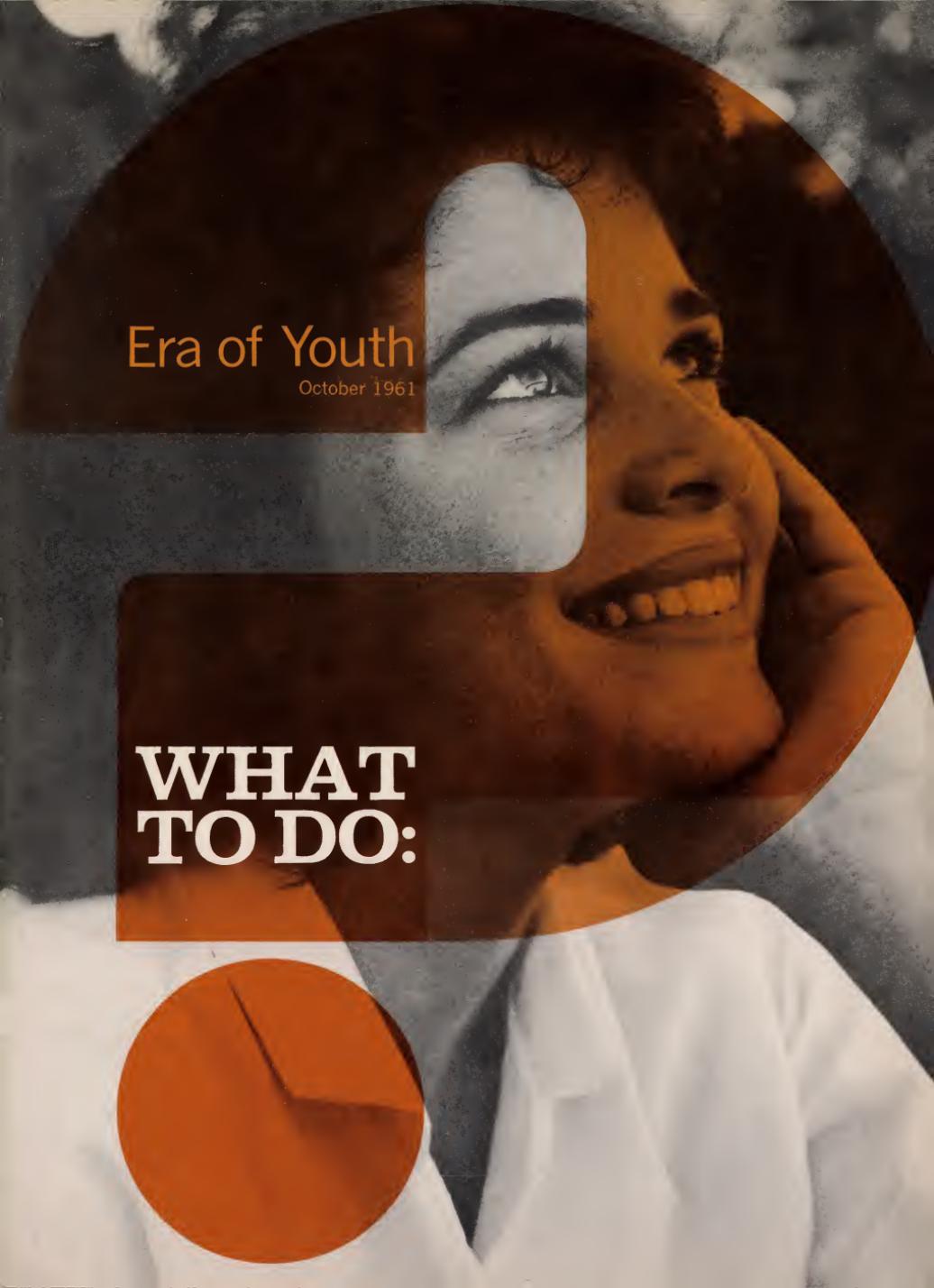
"Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." (1 Cor. 1:22-25.)

"That your faith should not stand in the wisdom of men, but in the power of God." (*Ibid.*, 2:5.)

Bryant S. Hinckley, whose recent death sorrowed us all, had this to say about two attributes which every missionary should possess to the maximum. "Enthusiasm is the greatest asset in the world. It beats money, power, and influence. It is nothing more or less than faith in action. The Greek's definition of the word 'God in us' makes its meaning clear. It has in it the qualities of fervor, warmth, and persuasion. Opposition strengthens it. It flourishes in adversity and inspires the deeds of heroism and renown. In fact, it is the inspiration of all great things. If enthusiasm gets out of control or is misdirected, it may result in fanaticism, bigotry, and intolerance. But when it is wedded to wisdom and guided by sound judgment, it is the most potent force of human achievement."

And then Brother Hinckley says this about fortitude, "[it] is resolute endurance. There is no more searching test of the human spirit than the way it behaves under adversity, under long periods of struggle, disappointment. This, I repeat, is one of the deepest tests of character. Trouble strips a man of all his borrowed faith, reveals the strength and fibre of his soul, makes him acquainted with his own weakness and his own strength. It either embitters him or makes him bigger and better to live victoriously, to live to the end without surrender, which requires a combination of fortitude, patience, and faith." He told the story not infrequently about a man who had been hunting all day and had fired his last shot. He was making his way home down the steep and narrow trail when he was suddenly confronted by a grizzly bear. The bear looked at him and he looked at the bear. He realized that he had been careless about his religious duties and concluded that he could not consistently ask the Lord for help. So he prayed, "Oh, Lord, if you will not help me, do not help the bear. Just look on and you will see one of the greatest fights you ever saw." And he lived to tell the story.

May I conclude by invoking the choicest blessings of our Heavenly Father upon us all.



Era of Youth

October 1961

**WHAT
TO DO:**

BY MARION D. HANKS

More things in life are certain than the oft-noted "death and taxes." One of the certainties of life is that individuals must make decisions. Another is that the quality of our decisions determines the success, satisfaction, and contribution of our lives.

But how does one go about making right decisions? How to avoid the wrong choices, and the "decisions by default" which are the product of indecision?

Here are some suggestions for consideration:

BE CLEAR ON YOUR PRINCIPLES Decisions involving honor, honesty, virtue decide themselves, if we have learned what is right and firmly committed ourselves to it beforehand.

Deciding on the basis of correct principles habituates us to right choices and strengthens our capacity to discern and choose the good.

But what of decisions which are not so clear, where there may be "right" in both or several alternatives?

TAKE THE LONG VIEW, LOOK AHEAD What do you really want to give and get from life?

Some of us make shortsighted choices which seem to serve the needs or desires of the moment. How will the decision look in an hour, a month, five years, eternally? What effect will it have on you then?

THINK AND CONSIDER, EXAMINE AND WEIGH Learn all you can about the issues, then evaluate. Perhaps it would be well to write down on paper the "fors" and "againsts" of a particular solution, clarifying the issues and prospects.

No important decision should be made in haste when time for deliberation is possible, and none should be made in anger or sorrow or anxiety.

LEARN FROM THE EXPERIENCE OF OTHERS Look around you. Listen. Be wise enough not to make the mistakes others have made. Jesus was able to learn without the painful problems of wrong choices. He accepted the counsel and direction of his Father and the prophets. This should be our objective and pattern.

COUNSEL WITH WISE AND EXPERIENCED FRIENDS We cannot shift the burden of making decisions. We must become self-reliant. But there are those who can help us clarify our objectives and thinking. God has commissioned some to counsel, and promised them discernment in so doing.

Advice from the unqualified, whose own choices are often obviously bad, must be avoided or resisted.

PRAY Seek the help of the Lord in considering, in deciding. The guidance of the Spirit is promised those who humble themselves and qualify.

DECIDE, AND PRAY On the basis of principle, with the long view, having thought and observed and counseled, prayerfully make the decision. The Lord will not decide for us, but he will give us confirming witness if we have chosen well.

Recall the experience of Oliver Cowdery who tried to translate but failed. To him the Lord said: "Behold you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right." (D&C 9:7-9.)



WHAT TO DO ABOUT MAKING DECISIONS

How do I decide? Quotes from youth.

Mormons are in the minority in Independence, so any decision I make must be based on how it will make me look to those not of our faith.

David Harris, 16, Independence, Mo.

Consulting both one's earthly father and one's Heavenly Father is the only way to come to a decision in an important problem. I'd never want to do anything displeasing to either of them. I think my parents are so tremendous that my decisions would have to be in harmony with their attitudes, beliefs.

Craig Smith, 15, Salt Lake City, Utah



David
Harris



Craig
Smith



Jay
Burnett



Gay
Jacobs



June
Johnson



Brent
Pulsipher



Nancy
Moore

It's a good idea to examine one's problems in the light of the gospel. We should never decide to do anything contrary to church standards or displeasing to parents.

Jay Burnett, 16, Schenectady, New York

Life can be likened to a treasure hunt with the whole earth as the field. We must return to our heavenly home laden with the right treasures. I keep this in mind when I'm pondering a problem.

Gay Jacobs, 19, Oakland, California

Consider both sides of every problem. This is especially important when you're growing up and still learning. The Church's belief on what makes for a good life has everything to do with how I make a decision on anything from whom I date to how I spend my Sundays.

June Johnson, 16, St. Catherine, Ontario, Canada

Some decisions have to be made on the spot—no time to ponder. I've made it a point in my life never to leave my room in the morning unless I feel I have the Spirit of the Lord with me. It's like going off without shoes on to leave without a proper prayer for guidance during the day.

Brent Pulsipher, Ogden, Utah

I believe in the power of the Holy Ghost given us when we're confirmed to guide us in all things. I don't make a decision until I get a feeling of "rightness" about a problem.

Nancy Moore, 14, Cleveland, Ohio



WHAT TO DO:

On a Saturday Night..

ALONE on Saturday night? Well, you can hope by the phone, mope by the TV, or cope with the problems of your position in a positive manner. Consider studying self-improvement material (in the ERA OF YOUTH?) . . . completing a long-overdue project (the sweater you're knitting?) . . . reading (a Michael Drury piece, some poetry, or scripture?) . . . catalog your collection (of records or rocks or insects or china horses?). Spruce up some while you do it, though, partly for morale and partly because you just might not be alone all evening!

ALONE

TWOSOME fun on Saturday night is the big dream, of course. So whether it's a prom or a parlor party a movie or a Mutual dance, it really doesn't matter when the company is good. As a change, though, try: a fish fry for two, a visit to the zoo, a jaunt through the museum, a "trolley" ride to the city limits . . . and back again; watch the planes come in, the trains go out, the morning paper get printed, a disc jockey in action. Just remember who you are wherever you are, and the evening will be much better, by far.

TWOSOME

CROWD

CROWD a group of teens into one activity on Saturday pm and you come up breathless. For a more memorable time, stage an impromptu song-fest . . . hike in the moonlight . . . show home movies (each teen brings a reel) or movies at home (chip in and rent one, Hollywood style) . . . take food and fun to the shut-in down the block . . . play progressive table games . . . prepare a surprise package for the missionaries . . . learn a new dance step . . . try a gourmet taste treat (banana buns?) . . . cook dinner for the team or freeze ice cream for the MIA executives.

FAMILY STYLE

FAMILY STYLE fun might follow the format of a home evening with the lonely, the unloved, and newcomers in the neighborhood on the guest list. An entertaining program could include appropriate tributes and greetings for all. Or . . . update your books of remembrance . . . go bowling . . . help a neighbor with a barn raising, ground clearing, house painting, pool building project . . . stage a cousins exchange . . . plant bulbs about the Church. Even the most reluctant dragon in your family will enjoy the novelty of an hour or two spent in a worthwhile way with loving kin.

ELAINE CANNON



.And Sunday

A Chinese Christian once gave to a beggar six of the seven coins he was carrying. But the beggar, not content with six, found opportunity to steal the seventh. Today, people similarly steal the Lord's day, with work, tennis, skiing, swimming, movies, and many more activities.

The Savior taught that "The sabbath was made for man, and not man for the sabbath," (Mark 2:27) but not for man to waste, nor for man's play. Neither is it a day to enslave man's spirit, but to feed it. Like other things, when the spirit is fed, it grows—neglected, it withers and dies. It usually takes the same intent and consistent effort as learning to play the violin or the piano. It isn't easy and was not intended to be. But the rewards are infinite and everlasting.

Have you recently written someone who needs to hear from you? Have you visited a shut-in—not a friend who expects you, but someone you can please and who expects no one?

*To his critics, Christ said, "Is it lawful to do good on the sabbath or no?" (See *ibid.*, 3:4.)*

How about fine music with family or friends or a good book by yourself? What better day than Sunday to get to know your family? Have you heard their dreams and hopes, their plans or their experiences? Do you dress as if you knew it was the Lord's day?

And, finally, are you on speaking terms with your Father in heaven? Do you know what it means to really worship? This, too, takes practice. But we are gaining ground or losing it every Sabbath day.

"God is not waiting to whip us or to punish us for breaking the Sabbath day. What we will be reward or punishment enough."

—Russell C. Harris



MABEL S. NOALL

Since skills obsolesce and facts wear out, the best gift in today's world is a love of the act of learning. There is a knack to learning. You are never too young to acquire it. Enjoy it and it becomes a habit. Then you are constantly becoming ready for work that does not yet exist. Life always opens out . . . in a pathway of eternal progression.

*Mother of three children, all college graduates.
Mabel S. Noall is Senior Consultant to Science Research Associates on leave from Boston University faculty.
Former member of University of Utah faculty and conductor of summer work shops for Brigham Young University. She has degrees from University of Utah, University of Southern California, and Boston University.*

WHAT TO DO ABOUT THE FUTURE

**by some who have already
done something about it**



G. HOMER DURHAM

Two teachings, received from my parents, have always helped me. First, the recognition that hard work, to acquire optimum intelligent results, benefits by asking of God, "that giveth to all men liberally and upbraideth not."

Second, heightening the importance of one's environment and associates, that to try constantly to qualify, so to live as to "always have his spirit to be with them," is the fundamental, conditioning factor for intelligent growth and human service. The companionship of the Spirit may constitute a standard not fully attainable. But it is within reach. Toward it one is always privileged to strive quietly. I believe such effort is basic to successful achievement.

Dr. G. Homer Durham is President of Arizona State University. Prior to this he was Academic Vice-President and Professor of Political Science at the University of Utah. He has served as President of the American Society for Public Administration, filled a mission in England, and has been a high councilman. He currently writes a monthly column in the Improvement Era. The Durhams (she was Eudora Widsoe) have three children.



MARBA C. JOSEPHSON

Would you be interesting to your classmates? Read. Would you know the best thoughts of the greatest people? Read. Would you know the greatest events in the countries of the world? Read. Would you know the earth and its peoples? Read. Would you know the gospel of Jesus Christ? Read. And with all your reading follow the advice of the wise Abbé Dimnet who said that we mustn't be content with reading good books; life is too short; we must read only the best. Or memorize this scripture from the Doctrine and Covenants "... seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

Marba C. Josephson, wife of the late Newel Josephson, is mother of five children, Associate Managing Editor of the Improvement Era, former president of the National League of American Pen Women, vice-president of the Utah Press Women, chairman of the Women's Division of the United Fund. She has a B.A. degree in English and History from the University of Utah, with graduate work done at the University of Southern California. She is now working on her doctorate.



DAVID B. HAIGHT

When I was fourteen, I thought that the high light of a man's career would be to play baseball for the Yankees - to step up to bat in the World Series, score tied, last inning, final game, and knock the ball out of the park.

But when I sat in the beauty and quiet of the Temple witnessing the marriage of our daughter, assembled there with my wife and all three of our children, I knew for certain that here was the greatest joy and thrill that had come into my life, or could come.

I give you my conviction that regardless of where you make your home, whatever your occupation or profession may be, your life will be richer, more rewarding, and have a greater degree of real happiness if you remain strong in the faith.

David B. Haight is president of the Palo Alto Stake, mayor of the city of Palo Alto, and, among other civic responsibilities, a former president of the Chamber of Commerce. He is also president of a large hardware and builders' supply company with operations in four sections of the Bay Area. His wife is the former Ruby Olsen, and they have three grown children.

WHAT TO DO:

about the world



"Is the world good?" I ask each traveler
I meet upon life's way,
And it's not at all surprising
To hear the things they say.
Said one, "The world is good enough
But for the men therein.
God's world is perfect work," he said,
"But men are full of sin."
I could not help a feeling then
Of why the world was made,
And how unhappy he must be
Who all mankind forbade.

I asked another traveler
The question of them all:
"Is the world good?"
He stooped and plucked
A flower from a wall,
And, standing once again erect
Beneath the azure sky,
Said, "Yes, the world and life are good,
And so to be wish I."
He indicated nature's best
And told the good in each.
Now every portion of my quest
His wisdom seemed to reach.
He talked on more about this life
And how we all must try—
Win or lose, we still attempt,
And so to do wish I.

He said it's not security,
But freedom at its best
That makes of mortals greater men,
And fills each task with zest.
Although we might not reach the goal
Upon the first attempt,
We're better men for having tried—
Not weaklings of contempt.
We do not scorn those who succeed
But build and go from there.
This love of things and life and men
With sweetness fills the air.

I asked another traveler
The query just the same.
I know not of the road he trod,
Nor did I know his name.
But from the words that he replied,
So close I knew the man!
"The world," said he with many airs,
"Is quite without a plan
To make it good or otherwise ill.
Just see that you attain
Its worldly stuff to keep your life
And all you own to gain.
Yes, work will have its bounties rich
And prizes fair to see,
So set about this merry chase—
It is the life for me!"

Just then his golden tie pin shot
A sunbeam to my eye.
He didn't see the sunbeam, though,
Or look into the sky,
For golden trinkets, gems of cost,
Were quite enough for him.
But life—real life, the very stuff
He'd hardly stopped to skim,
Went floating off beyond his reach.
His world was to the brim
Replete with man's most empty charms,
And nothing more for him.

Which of these men has really lived?
Which said the world is fair?
For each has left it slightly more
The way he found it there.
Who found it bad has made it worse.
Who found material things
Has added to the worldly wealth
That money to us brings.
But greatest gift of all, I deem,
The one who found it free
Has made the world a richer place
For liberty to be.

*by Kent Busse, 18
Hood River, Oregon*

and the people in it



MAESTRO'S REWARD

When I first saw him he was resting quietly in a huge high-backed Victorian chair, which was just next to his beloved old grand piano. The draped windows created a lovely backdrop for this peaceful scene, with the lazy sun of midafternoon sifting in on a leafy fern through the deep scarlet of the stained glass.

The maestro was well past his eightieth year, but still had never had the opportunity to see any of his students play a significant formal concert.

As we entered this quiet studio, the maestro glanced up. His eyes met hers.

With joy, he recognized her, asking with his tired old voice. "Why Charlotte, what are you doing here? I thought you were at the university."

"Oh, I was," she replied, "But last week something so wonderful happened! I hardly know how to tell you."

"Come, come. What is it?"

"I am playing a concert tonight at Carnegie Hall!"

"Oh, that is wonderful," he repeated with enthusiasm. "I must come and listen to you play!"

"Please excuse me for being so rude," Charlotte interrupted. "Let me introduce you."

"This is my fiance, Jonathan Waterman; Jonny, this is Mr. Stronski, my very first music teacher."

We exchanged greetings, and because of the lateness of the afternoon, Charlotte left. She went to the concert hall to practice for the last time before her performance.

I remained and chatted with the maestro for awhile, and then arranged to return later in the evening to take him to the concert with me.

* * * * *

The hours passed very swiftly, and before we knew it, the maestro and I were seated on the front row of Carnegie Hall, waiting for Charlotte to make her appearance.

Then, very gracefully, in a flowing black formal, Charlotte made her entrance and took her bows, then she seated herself at the keyboard of the concert grand piano. As she did so, I could almost hear the maestro's heart pounding, for he had every reason to be proud of her. You see, Charlotte had been the only one of his students to ever attain such a lofty position in the world of music.

Throughout her performance, the maestro listened very intently, and watched her every motion on the ivory keys.

Then, after more than an hour of majestic performance, Charlotte played her climax, an impressive Polonaise, by Chopin; then to complete her program, she did a very beautiful and emotional sonata by Beethoven.

I studied the maestro's face, furrowed with the lines of life, of pain, of joy, of sorrow. As the sonata advanced, it softened into a hushed lullaby. The maestro, to keep from weeping at this moment of ecstasy and pride, closed his eyes.

Now, he seemed to enjoy Charlotte's music even more, for on his careworn face there appeared a faint smile. So contented; so much at peace with himself he was.

Then my eyes jumped quickly to Charlotte as I heard the last romantic chords of the sonata fade into silence, which gave way to deafening applause. It stopped when Charlotte spoke.

"You have applauded me alone. But now, applaud my wonderful teacher, my first teacher, who at the age of eighty is here tonight."

Again the audience applauded. But as it beat upon my ears, I was struck by a most frightful thought.

I glanced at the maestro. He still wore the same expression, that of beautiful and sacred inner peace and joy. . . . But now, these emotions were his for the eternities; his tired old eyes were still closed, but now they were closed forever.

BOYS

... Feed them. The way to a man's heart is you know where.



what to do

GIRLS

Notice them. Attention is the sincerest form of flattery.



about a number of things:

PARENTS

Honor them. Parents cannot live by dreams alone.



HOMEWORK

... Do it. To have
commenced is
half the deed.



MONEY

... Manage it.
A dime in time
saves
embarrassment.



APPEARANCE

... Improve it.
Remember those
birds of a feather
who flock together
usually end up
at the same party.



Teens above, left to right: Julia Groth and
Jim Backman, Paul Engeman, Perry Lane
and daughter Marilyn, Mark Eskelson, Kay
Dean Cahoon, Nick Eldredge.

WHAT TO DO
ABOUT THE

CHURCH

LEARN!

Study the gospel. Read the Book of Mormon. Participate in discussions. Get a returned missionary to give the systematic lessons to your group. Know what you believe!

LIVE!

Do what you know is right. Take a stand. Identify yourself as one who has the gumption to stick by your standards in spite of what "everyone else" is doing. Turn away from the filthy story, the cup of brew, the wild "adventure." Do things *your* way, and make it the *right way*.

SERVE!

Accept opportunities to give your time and talents. Be a Primary teacher, or a ward teacher. Any worthwhile cause *requires* something of you, and that is especially true of God's work. Be there when you should, and on time, ready, willing, and able to contribute.

SHARE!

Divide with others your greatest gifts and possessions. Invite your friends to happiness by teaching them the truth, by showing them that joy comes with living the truth, by witnessing truth in word and deed. Get them to participate. Help them to know and love God.



Missionaries—Modern Miracles

(Continued from page 717)

who have been trained in the traditions of the so-called Christian world in doctrines that have come down for hundreds of years. But the missionaries go out fresh with the understanding and the testimony of the restoration of the gospel, and they may be a little impatient with these poor people when they are not ready to accept our views or doctrines readily, even though they are earnest and sincere, just as earnest and sincere as we are. Let missionaries learn patience, brotherly kindness—I heard a missionary in a foreign country express himself in regard to the people to whom he was carrying the message in an uncomplimentary manner. Well, they were different from us in many of their habits, in their looks, and in the teachings that they had received. We must know, that as missionaries, we have to learn to love the people whether in Japan or China, the South Seas, South America, no matter where it is on the face of the earth. The Lord scattered Israel to every part of the earth according to his predictions, and we're sending our missionaries out to preach the gospel and gather them in, so we should have a brotherly feeling. If we have the right spirit, we will.

Godliness—means that we should try to be as nearly like God as we can. If we keep that in mind, that will help to keep us humble.

Charity—we should have charity for these poor people. Now it was my privilege to go down through Central and South America a few months ago. I saw the conditions there. Brother Tuttle and I went into some of the great churches. We saw those poor people in the midst of their poverty coming in, putting their coins into receptacles, kneeling down, and praying. They were sincere in all their ignorance. I could not go out of one of those buildings and say something mean or unkind about those poor people. I felt sorry for them. My heart went out to them because they did not know any better, and in the humility of their souls they were doing those things faithfully and ignorantly. I felt more like weeping than making unkind remarks. I could make the unkind remarks about the people who led them to do it.

Humility—we need to keep ourselves humble, and then last of all—diligence. Our missionaries should prepare themselves by study and by faith.

In section eighty-eight, verse seventy-nine, the Lord gives some instructions intended for missionaries as well as others on which we should be prepared "Of things both in heaven and in the earth, and under the

earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—."

More particularly I want to call attention to the next verses— "That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (*Ibid.*, 80-82.) Now our mission is not just one of gathering out the honest, bringing into the Church the repentant, but we have the duty and responsibility of warning the world and leaving them without excuse.

When they are warned, if that's all you can do with them, bear your testimony of the restoration of the gospel, and when they are in the hands of the Lord, you are clear. "Therefore, they are left without excuse, and their sins are upon their own heads."

Now, you good mission presidents, be kind to these young, inexperienced missionaries. A young man can be ruined in the first month or six weeks of his mission. He can become discouraged, disappointed. He needs your sympathy; he needs your guidance; he needs your help and encouragement to lead him along, because of the opportunities he is to receive as he goes forth to teach the gospel. He comes in contact with people who apparently know more than he does, and sometimes the first few months are months of discouragement. Help him, buoy him up, and strengthen him that he may, through the help of the Lord, have humility to perform the labor that he is sent there to perform.

Encourage these young men; help them. If they're a little weak in the beginning, help them to become strong. Don't force them too greatly. Every missionary doesn't have the same ability, the same personality. Some of them are more or less plodders, but their hearts are right. We can't place them on the same level. Some are quicker to learn. We must take all of these things into consideration. Be kind and considerate and encouraging. Because some other missionary makes a far greater success, let nothing happen, as far as we're concerned, by way of discouragement to the young missionary who does

not have quite the same ability.

I'm going to read to you the covenant of baptism that the Lord has given us. I don't think people should be brought into this Church before they know something about it. It is in verse thirty-seven of section twenty in the Doctrine and

Covenants: "And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly

repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." That is the covenant of baptism.

Then this other verse which does apply to every missionary and every member of the Church. "He that seeketh me early shall find me, and shall not be forsaken." (*Ibid.*, 88:83.)

Pioneers – and a perspective on being busy

RICHARD L. EVANS



We have talked in recent weeks of the comparative values of life, of the uses of time, and of eliminating the inconsequential. Today there may be a point in making some comparisons of the present with the past. In this prefabricated, prepackaged

period, most of what makes up our material lives comes through machinery and assembly lines so well-organized and operated that we are hardly aware of the effort of anyone. And yet with all this done for us by others, we seem to feel more crowded and hard-pressed than were people in the past. To put the picture in perspective, think a moment of the pioneer mother, father, family, wrestling firsthand from nature sheer sustenance and necessities. Think of being in the wilderness, nursing and caring for loved ones through injuries, illnesses, accidents, without professional help or facilities, or much of medication. Think of breaking ground, of growing and grinding grain, of gathering food, of storing food, of cutting logs, of providing protection against the elements, insects, animals, in short, of living starkly next to nature, without all the processing, packaging, provisioning, and without professional and personal services that we have so much come to count on. How did those who lived on the far frontiers find time to do what they did—to fish, to hunt, to feed, to defend, to make a meal or a shirt or a shelter from the simple and absolute essentials? The answer, of course, is work and faith—a great degree of self-reliance and a great dependence upon divine Providence. But out of this, there comes a question: What do we do—we who sometimes suppose that we are busier than anyone ever was—what do we do with the time our forebears used in providing these absolute essentials? Our very busy busyness is in part a paradox, and we need repeatedly an appraisal of what takes our lives, our time, what keeps us forever on the run. "Nothing," said Plato, "is more unworthy of a wise man, . . . than to have allowed more time for trifling, and useless things, than they deserved."¹ Time is limited, and what may be done with it is limitless, and we are accountable for what we do with ourselves, our time and talents, our efforts and opportunities, with the hours, the days that God has given. This from Richard Baxter in summary suggests some searching of our souls: "Spend your time in nothing," he said, "which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act."²

¹Plato.

²Richard Baxter (Eng. Divine, 1615-1691.)

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 23, 1961. Copyright 1961.

KINDNESS

BY S. OMAR BARKER

*I think of kindness as a flower
Whose petals may be deeds
Or words to cheer a saddened hour—
Whichever my friend needs.
I think of kindness as a bread
Of heaven we may share,
That hungry hearts be warmly fed
By knowing people care.
I think of kindness as the best
Of all gifts we can give;
For in its giving we are blest
By learning how to live.*

Don't Lose the Shepherds

(Continued from page 715)

is worse, his spirit.

These young people under you are like colts. They are purebreds, but all are not intended or fitted for the same kind of work. Speaking again of horses, some horses are Clydesdale and some are Hambletonians. We do not expect a Hambletonian to be a good plow horse nor a plow horse to be a good racer. So with these young men. Classify them, and do not yoke them together unequally. Do not expect the same speed or pulling power from each. Beyond all else, inspire and save them. Do not allow

"Talking road" that can save your life!

The visibility is almost zero and ahead is a sharp curve.

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competition to become the chief incentive to work. Encourage them all, of course, to do their best, but let your competition from now on be with your own mission, your own past record, and not with any other mission. Teach your missionaries that their competition must be with themselves and not with the other missionaries, but inspire them with ambition and enthusiasm. Encourage them to be humble and prayerful. Do not downgrade them with unfavorable comparisons. Preserve their self-confidence and self-respect. Do not break their spirits. When great movements get the impetus of a prairie fire there is danger. I hope I have not spoken out of place. I am just sounding this word of warning.

In your enthusiasm to increase the flock, be careful you don't lose the shepherds. The Lord spoke about leaving the ninety and nine and going out to save the one; I am thinking in reverse order. You are asking the one to go out and get the ninety and nine, but be sure you don't lose the one. God bless you, my brethren and sisters. God bless the missionaries. One of the most effective techniques of your work is that which all of you are employing and asking your missionaries to employ, that of bearing testimony. I want to tell you from the very center of my heart that I know that Joseph the Prophet talked with Jesus Christ. I know that this is the restored gospel of Jesus Christ, that this Church is led by revelation, and that the man who stands at the head of the Church today is a prophet of God.

I leave you that testimony and ask for your prayers for all of us that we remain humble and somehow be efficacious and partly, at least, equal to the task assigned to us. I leave you my blessing, a blessing of peace in your souls, wisdom in your minds and hearts, enthusiasm for the work. I bless you that you may go back inspired as never before to carry out the greatest work of all time. Revelations from God will continue to come, and the world will yet know, as they are beginning to know, that there is a force in the world that is capable of combating the satanic and implacable foe called communism or more properly called anti-Christ. I leave you that blessing and that testimony humbly in the name of Jesus Christ. Amen.

Censoring the Joseph Smith Story

(Continued from page 725)

A closer check is provided by an article in the *Rochester Advertiser & Telegraph* for August 31, 1829: "In the fall of 1827," it says, "a person by the name of Joseph Smith, of Manchester, Ontario county, reported that he had been visited in a dream by the spirit of the Almighty and informed that in a certain hill in that town was deposited this Gold Bible . . . as he states . . . after penetrating mother earth a short distance the bible was found . . . [it was] nicely wrapped up and excluded from the 'vulgar gaze of poor and wicked mortals.'"⁶⁸

Here we find the usual freedom of invention, including the flowery editorial terms "mother earth" and "vulgar gaze of poor and wicked mortals" explicitly attributed to Joseph Smith himself two years before, though no sources are given. Again we see that the supernatural element in the Book of Mormon story is full blown in 1827 or at least in 1829—no need for Joseph Smith to wait until 1838 to invent it. The piece is just as thoroughly mixed up as the others we have cited, and an interesting note emerges in the confusion: it is not an angel who visits the young Joseph Smith but "the spirit of the Almighty," and that not in any abstract or mystic sense, but as a conveyor of specific information. If Joseph Smith was not talking to angels in 1827, it would seem from this scrambled account that he was talking to someone much higher up. Where could *that* rumor have started?

Just two weeks later (September 16, 1829) the *Palmyra Reflector* reported: "The Book of Mormon is expected to be ready for delivery in the course of one year. Great and marvelous things will 'come to pass' about these days."⁶⁹ Again the Book of Mormon is surrounded with an aura of the supernatural even before its publication. Then eight months later (May 15, 1830) the *Rochester Gem* announced: "The translator if we take his word for it, has been directed by an angel in this business . . . [This] is in point of blasphemy and imposition, the very summit."⁷⁰ So the stories of the angel were *not* invented years later, after all. But why wasn't it an

angel in the *Rochester Advertiser* account of the previous year, where "the spirit of the Almighty" was the visitor? Obviously, the earlier report has mixed up the story of Moroni with the first vision. That was a common blunder, as we have seen, in later years as well.

A few weeks after the appearance of the Book of Mormon, Obediah Dogberry published a satire on Joseph Smith in the *Palmyra Reflector*; it is the *Book of Pukei*, and we quote from Chap. ii. First the contents of the chapter are given: "1. The idle and slothful reverence the prophet. 2. The prophet reveals to them the first appearance of the Spirit. 3. The admonition and promises. 4. Description of the spirit. . . ."

Then beginning with verse 2: "And the Prophet answered and said . . . lo! yesternight stood before me in the wilderness of Manchester, the spirit. . . . And he said unto me, Joseph, the son of Joseph, hold up thine head . . . hold up thine face and let the light of mine countenance shine upon thee. . . . I am the spirit that walketh in darkness, and will shew thee great signs and wonders. And I looked, and behold a little old man stood before me, clad, as I supposed, in Egyptian raiment, except his Indian blanket and moccasins—his beard of silver white, hung far below his knees. On his head was an old-fashioned military half cocked hat . . . his speech was sweeter than molasses, and his words were the reformed Egyptian. And again he said unto me, 'Joseph thou who has been surnamed the *ignoramus*, knowest thou not, that great signs and wonders are to be done by thine hands?'"⁷¹

The broad, heavy Yankee humor is apparent enough, and it would be hard to explain such expressions as "reformed Egyptian" as coming from any but an official source. But what about the rest of the satire? Note the table of contents: "2. The Prophet reveals to them the first appearance of the Spirit. 3. Admonitions and promises. 4. Description of the Spirit." The first appearance of the Spirit is then depicted as taking place "in the wilderness of Manchester," where the Spirit addresses Joseph by name, introduces himself, and promises great things to come, including a work to be done by Smith himself.

(Continued on page 738)



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(Continued from page 736)

In the burlesque description of "the Spirit," special mention is made of the *light* of his countenance and the extreme whiteness of his beard. With the coming of this light, Smith is told, "hold up thine head," as if before he had been cast down.

Now is Mr. Dogberry simply making all this up or is he satirizing? The humor of his heavy-handed discourse is anything but intrinsic; his long, laborious spoofing of the Book of Mormon (from which we

have quoted only a few lines) is only effective if the reader recognizes each point as a take-off on Joseph Smith, who is represented as having told his followers, "the idle and slothful"—and no one else!—of that "first appearance of the Spirit" which took place "in the wilderness of Manchester."

Just a week after the Painesville *Telegraph* had deplored "the thousand tales which are in circulation respecting the book and its propagators," that journal (December 7,

1830) added to the confusion with yet another tale:

"... friends and advocates of this wonderful book state that Mr. Oliver Cowdery has his commission directly from the God of Heaven, and that he has his credentials, written and signed by the hand of Jesus Christ, with whom he has personally conversed, and as such, said Cowdery claims that he and his associates are the only persons on earth who are qualified to administer in his name."⁷²

The source of this story is not given; we are not even told whether the "friends and advocates" in question were Mormons or merely sympathizers, or whether the report came at first, second, or thirdhand from personal friends of Cowdery. It is simply another of those "thousands of tales" going around in 1830; but the elements of the story are familiar—a personal face-to-face conversation with Jesus Christ, as a result of which it can be confidently announced that there was no authorized church on the earth at that time.

Another version of the story puts Sidney Rigdon in the leading role. One Alexander Majors claimed to recall that "an elder by the name of Rigdon preached in the courthouse one Sunday in 1832, in which he said he had been to the third heaven, and had talked face to face with God Almighty. The preachers in the community the next day went en masse to call upon him. He repeated what he had said the day before. . . ."⁷³

Yet according to the same Majors, Joseph Smith's story anticipated Rigdon's by a good two years, for in 1830 "five Mormon elders made their appearance in the county . . . said that they had the priesthood 'that had been organized by Joseph Smith, who had met an angel and received a revelation from God. . . .' In that day and age it was regarded as blasphemous . . . for anyone to claim that they met angels and received from them new revelations, and the religious portion of the community, especially, was very much incensed and aroused at the audacity of any person claiming such interviews from the invisible world."⁷⁴ From this it would appear that at an early date people were much angered and excited by Joseph Smith's claims to heavenly visitations; note that a distinction is made between the angel's visit and

Reaction Time

RICHARD L. EVANS



Last week we closed with a quotation which we now again recall: "Spend your time in nothing which you know must be repented of; in nothing on which you might not pray for the blessing of God; in nothing which you could not review with

a quiet conscience . . . in nothing which you might not safely and properly be found doing if death should surprise you in the act."⁷¹ Many, if not most of people's problems come with misuse of time—not only time in continuing quantity, but the decisions or reactions of a single second. Studies of the reaction time of people indicate how vitally important can be a fraction of a second. In the oft-portrayed use of side arms, for example, the difference between those who live and those who die is frequently a fraction of a second. And the same no doubt could be said for the days when swords and spears were the common weapons—and certainly the same can be said for these days of highway hazards, where, at sixty miles an hour, a car travels eighty-eight feet in a single second. And so the difference between life and death, good and evil, safety and sorrow, between a quiet or unquiet conscience, between what can and what cannot be recalled, is often only an instant. This is true of utterance as well as action. A second's thought before we say something would leave many things blessedly unsaid; a second's thought before we do something would leave many unwise things blessedly undone. The ill-advised action or utterance, without first thinking through, can lead to incalculable consequences. There is no problem in filling time. There are demands and invitations and urges and interests and opportunities in ten thousand different directions. It is a question of using time for what we should—for what is immediately necessary, and for what is of value everlastingly—and of striking a balance between the two. This suggests itself as a significant sentence: ". . . do not spend money for that which is of no worth, [or life or time] nor your labor for that which cannot satisfy."⁷² We need time to think, to explore, to reach for the real essentials, to pursue a sincere and honest search, ever seeking to come closer to the answers that evade us, and to an understanding of eternal truth. And the thoughtful use of time, with honest intent, gives peace to the soul and a deep and satisfying assurance.

⁷¹Richard Baxter (Eng. Divine, 1615-1691.)

⁷²2 Nephi 9:51.

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Colorful autumn is a delightful time of the year to travel. The peak summer vacation crowds have come and gone. The pace is unhurried. Accommodations are more readily available on trains, in hotels, restaurants and the thousand-and-one entertainment attractions throughout this great land of ours. In fact, many resort areas offer reduced "off-season" rates.

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"a revelation (i.e., a particular revelation) from God."

Since Oliver Cowdery and Sidney Rigdon were understandably confused with Joseph Smith in the stories that were going around, it is not surprising that Martin Harris had the same distinction. The indefatigable E. D. Howe was able to get an affidavit from one testifying that Martin Harris "frequently declares that he has conversed with Jesus Christ, Angels and the Devil . . . and at one time the presence of the Lord was so great that a screen was hung up between him and the Prophet."⁷³ One could not ask for a more obvious juggling of hearsay reports. We are told that the man claimed actually to have conversed with the Lord, and yet in his most wonderful experience he did not see Christ at all, but merely sensed "the presence of the Lord," from which he was shielded by a screen—only the screen was not between him and the Lord at all, but "between him and the Prophet." That would make Joseph Smith the one who was really in "the presence of the Lord," and not Harris. It is quite plain that somebody is confusing the story of the first vision with the well-known accounts of the translating of the plates.

(To be concluded)

FOOTNOTES

⁷⁰Quoted in Francis W. Kirkham, *A New Witness for Christ in America*, Vol. II (Independence, Missouri: Zion's Printing and Publishing Co.), p. 43.

⁷¹H. Nibley, *The Myth Makers* (S.L.C.: Bookcraft, 1961).

⁷²Brodie, *op. cit.*, p. 17.

⁷³*Ibid.*, p. 20.

⁷⁴E. D. Howe, *op. cit.*, p. 187.

⁷⁵*Ibid.*, p. 75f.

⁷⁶*Ibid.*, p. 77.

⁷⁷*Ibid.*, p. 78.

⁷⁸*Ibid.*, p. 233.

⁷⁹It is Ingersoll who tells that Jos. Smith, Sr., insisted that "the large stones on the top of the ground . . . are, in fact, most of them chests of money raised by the heat of the sun." *ibid.*, p. 233, and then labors mightily to persuade Ingersoll to join him in digging for money! *Ibid.*, p. 234.

⁸⁰Tucker, *op. cit.*, p. 28. Italics ours.

⁸¹*Ibid.*, p. 29.

⁸²Cit. Kirkham, *op. cit.*, II, 32.

⁸³*Ibid.*, pp. 29f.

⁸⁴*Ibid.*, p. 46.

⁸⁵*Ibid.*, pp. 52-53.

⁸⁶*Ibid.*, p. 45.

⁸⁷Alex. Majors, *Seventy Years on the Frontier* (1893), p. 44.

⁸⁸*Ibid.*, p. 43f.

⁸⁹E. D. Howe, *op. cit.*, p. 14.

Dynamic Friendship

BY RUTH C. IKERMAN

It had been twenty-five years since I had seen the close friend of my college days. Yet when she walked in the door on our reunion day, we started talking as though we had seen each other that very morning.



It was wonderfully reassuring to find that we could catch our lives together after all those years, and to realize that dynamic friendship goes on unendingly, "no matter what."

Neither of us had meant for the years to hurry past without visits. But the process of earning a living and family duties had made such journeys impossible. Now we were making the most of an afternoon together.

We remembered, among other things, a favorite course in English literature, and how it was there that we had read the famous advice of Samuel Johnson. He urged people to keep their friendship "in constant repair." Yet we had not managed many letters in all these years.

"Maybe there is a deeper wisdom than Samuel Johnson knew," said my friend reflectively. "If it's really friendship, it will not collapse with such neglect. Repair must be the wrong word."

What matters in friendship is the building of an attitude of understanding, and the mutual recognition that true understanding is all that matters. Then if getting together proves difficult, if sickness keeps from active participation, there is underlying strength in the knowledge that a friend does understand.

When circumstances change for the better, and there is opportunity for more normal living, no time has to be wasted in apology or explanations. But all the precious moments of companionship can be spent in enjoyment.

On the cultivating of an attitude of understanding, the development of true friendship is based. And this attitude is available to all wherever they happen to live, whatever their routine duties.

By practising this attitude of understanding with earthly friends we come to a greater appreciation of what it was that Jesus meant when he said, "Behold I have called you friends." Relying on his understanding, we are able to undertake more for our friends in this life, rejoicing in his eternal friendship.

And the power of friendship in building a better world cannot be overestimated. For it warms the heart when encountered daily or after a lapse of many years if it has the qualities of dynamic friendship.

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Church Moves On

(Continued from page 696)

Lloyd V. Owen. Three wards will be at Anchorage, two wards at Fairbanks, one ward at Palmer, Eielsen Branch, Chugiak Branch, and the Ft.

Greeley Group, a branch dependent upon the Eielsen Branch, comprise the stake. Alaska Stake was created under the direction of Elder Mark E. Petersen of the Council of the Twelve and Elder Franklin D. Richards, Assistant to the Twelve. As early as 1907, says one source, two

elders, residing at Nome, where they were engaged in mining operations, invited their friends to meet together from time to time to have the gospel preached to them. Edward G. Cannon, one of these elders, maintained a chapel on wheels for this purpose. Brother Cannon died in 1911.

Elder John J. Nielsen, first counselor to President Verl F. Scott of Canyon Rim (Salt Lake area) Stake, succeeded him as stake president. President Nielsen's counselors are Elder Stanley G. Smith, who served as a counselor to President Scott, and Elder Ervin M. Skousen.

Elder Erwin E. Wirkus, first counselor to President Charles P. Brizzee of the East Idaho Falls (Idaho) Stake, succeeds him as stake president. Sustained as counselors were Elder Riley D. Westergard, who served with President Brizzee, and Elder F. Carl Day.

Elder Farrell A. Munns, first counselor to President W. Leonard Duggar of the Orlando (Florida) Stake, succeeds him as stake president. Counselors are Elder David H. Hawkins and Elder Freeman E. Baggert. Elder Walter E. Hawkins, who served as second counselor in the retiring stake presidency, was named to the high council.

26 Mesa (Arizona) Eighth Ward won the all-Church senior softball tournament by defeating Monument Park West Fifth Ward of Salt Lake City, 4-0, in a no-hit, no-run, no-walk, no-error game behind the pitching of George Stapley, in the week-long series at George Q. Morris Softball Park in Salt Lake City. In the all-Church junior tournament Chandler (Arizona) Second Ward defeated Queen Creek (Arizona) Ward, 9-2. These championship games, scheduled Friday, were played Saturday because of rain Friday evening. Saturday the outstanding player award in the senior division was given to Denny Green of Long Beach Fifth; in the juniors, this award was given to Don McCall of Studio City. George Stapley of Mesa Eighth was cited as the most valuable player in the seniors; in the juniors, Kay Lines of Chandler Second. Perry Ward won the senior sportsmanship trophy; South Jordan Ward won the junior sportsmanship trophy.

"Read the best books first . . ."

RICHARD L. EVANS



In all the uses of time, of which we have in recent weeks been talking, some surely should be taken for reading—for acquaintance with great thoughts, great minds, great men. What we read is of incalculable consequence—for books are of variable quality and character—some true, some false, some virtuous, some salacious, some uplifting, some degrading. Indeed, books are likely to be like the men who make books, and we would scarcely recommend exposing ourselves or our children to every man's mind. And always we should be discriminating in choosing what to read—even as we would in choosing what to eat—lest the substance be unfit for food. "... you require judgment in the selectors of books"; said Carlyle, "real insight into what is for the advantage of human souls, the exclusion of all kinds of claptrap books which merely excite the astonishment of foolish people. . . ."¹ "We talk of food for the mind, as of food for the body"; wrote John Ruskin, "now a good book contains such food inexhaustible. . . . [But] no book is worth anything which is not worth much. . . ."² "Books are the best of things, well used," said Emerson, "abused, [they are] among the worst."³ "We must be careful what we read," said John Lubbock, "and not, like the sailors of Ulysses, take bags of wind for sacks of treasures. . . ."⁴ "The very abundance of books in our days—a stupefying and terrifying abundance," wrote James Bryce, "has made it more important to know how to choose. . . . The first piece of advice I will venture to give you is this: Read only the best books. . . . Let not an hour . . . be wasted on third-rate or second-rate stuff if first-rate stuff can be had."⁵ It comes down essentially to this—that besides being a depository of the knowledge, discovery, and experience of the world, books are also a reflection of men's minds: They reflect the false as well as the true; the trivial as well as the profound; the degrading as well as the uplifting. And merely because something is put into print doesn't mean that it is worth reading, or that it can be believed. And as surely as men shall be held accountable for their acts and utterances, they shall just so surely be accountable for what they put into print. And so reading should always be selective—and "out of the best books."⁶ "Read the best books first," said Thoreau, "or you may not have a chance to read them at all."⁷

¹Thomas Carlyle, *Inaugural Address*.

²John Ruskin, *Seam and Lilies*.

³Emerson, *The American Scholar*.

⁴Sir John Lubbock, *Address at the London Working Men's College*, 1887.

⁵James Bryce, *Address to the Students of Rutgers College*, 1911.

⁶D&C 88:118.

⁷H. D. Thoreau, *A Week on the Concord and Merrimack River*, 1849.

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First Missionary to Britain

(Continued from page 721)

"Capt. Palmer [master of the *Garrick*] big, burly, and commanding, came to the starboardside of the quarterdeck and with trumpet in hand gave orders, distinctly heard, but never boisterous, under which the great topsails were spread by sheets and the halyards flat aback to the breeze, the jibs were hoisted and the spanker loosened. . . . Then the spanker was hauled aft, all the lighter sail and the couises were swiftly spread, the staysails were run up between the masts and the ship fled rippling down the bay."⁶

The voyage to England took nearly three weeks, during which time the elders made themselves as comfortable and as helpful as possible. A few days out a small child in steerage became seriously ill, Heber C. Kimball administered to it, and the child soon recovered. On Sunday, July 16, they requested permission of the captain to hold services. The request was granted, and services were held on the aft-quarter-deck. Elder Hyde gave a sermon on the resurrection. It is recorded that two to three hundred passengers attended. The services must have been a success, for the congregation appointed a committee to thank the elders.

Throughout the trip the missionaries were treated kindly by the captain and the crew. Collins was very careful in the selecting of his crews, especially the captains, and the captain who treated the missionaries so kindly was undoubtedly Nathaniel Brown Palmer, "possibly New York's most outstanding mariner," a "fine type of American seaman of exemplary character."⁸ Captain Palmer (1818-1877) went to sea at fourteen and became a sailing master when he was only nineteen. From 1835 to 1839 he was master for the "Dramatic Line" and in command of the *Garrick*.

There was some excitement during the voyage. Off the banks of Newfoundland they saw some whales and porpoises. About one thousand miles out they were hailed for directions by a large vessel which had become lost. There was also the daily excitement of the race between the *Garrick* and the *South America*, a speedy packet of the competitive Black Ball Line. By this race Col-

lins hoped to recapture his reputation for having the fastest ships in the New York-Liverpool run. Earlier that year, in February, Collins had lost the first Atlantic Ocean match of record. His *Sheridan*, on its maiden voyage, was beaten by two days by the Black Ball's *Columbus*.

For this second match with the Black Ball Line Collins had entered his new and supposedly faster *Garrick*. Heber C. Kimball, who like the Prophet Joseph, was interested in honest sporting competition, recounts the end of the race thus:

"At daybreak on July 20, we arrived in the river Mersey, opposite Liverpool, being eighteen days and eighteen hours from our departure

WITHOUT APPLAUSE

BY HELEN VIRDEN

*Day breaks slowly, with little sound;
Only a crow that calls
Across a field of corn,
Bent to its knees by pickers yesterday.*

*Dawn puts on its show to empty
seats—
No overture . . .
Only the crow and I applaud this
spectacular.*

from the anchorage at New York. The packet ship *South America*, which left New York at the same time we did, came in a few lengths behind, thus losing a wager of ten thousand dollars which had been made the day of starting. She had been seen daily during the voyage, but never passed us. The sight was very interesting to see these two vessels enter port with every inch of canvas spread."⁹

Eighteen days, eighteen hours was a remarkably short run. The average time from New York to Liverpool was thirty-eight days. Even the average for Collins' fast ships was thirty-one days.

The missionaries stayed for a few days in Liverpool, lodging with a widow on Union Street. Their time was "spent in council, and in calling on the Lord for direction."¹⁰ The Spirit of the Lord directed them to Preston, a large manufacturing town in Lancashire, thirty-one miles north

of Liverpool.

They probably took the noon coach from the Crown Inn on Dale Street,¹¹ for they arrived in Preston about 4:00 in the afternoon, Saturday July 22. Their first lodgings were on Wilfred street. The next day, Sunday, the Reverend James Fielding, a brother to Joseph Fielding, invited the elders to preach in his church, Vauxhall Chapel. The first speaker was Heber C. Kimball who declared ". . . that an angel had visited the earth, and committed the everlasting Gospel to man; called their attention to the first principles of the Gospel; and gave them a brief history of the nature of the work which the Lord had commenced on the earth; . . ."¹² Thus was the restored gospel introduced to England. The missionaries were very successful. Within eight months they had baptized over 2,000 members and organized several conferences (districts).

After nearly a year in England Elders Kimball, Hyde, and Russell returned home. (Elders Fielding and Richards stayed to carry on the work. Goodson and Snyder had previously returned home.) More by design than accident the missionaries again secured passage on the *Garrick* which was still commanded by Captain Palmer. On April 20, 1838 they weighed anchor. The return trip was much like the first, except for a severe storm which came up shortly after they sailed, "A great storm came on, with a head wind, which continued without cessation for several days, and did considerable damage to the vessel; the bowsprit was broken twice, by the force of the wind, with only the jib sail set; the boom likewise came down with great force, near where the captain was standing, but he fortunately escaped; several other parts of the rigging were much torn and injured. During the continuance of the storm, Brothers Hyde and Russell were very sick. After this we had more favorable weather!"¹³

Another race was run. This time with the Black Ball's *England*. "There was a wager made at Liverpool whether the *New England* [England] or the *Garrick* would arrive in port first. When we passed Sandy Hook [May 12] the *New England* was four or five miles ahead of us; some of our officers remarked she would go in before us, but I told them she would not, as I had

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said at Liverpool we would go in first. At this time neither of the ships was sailing more than three knots an hour, when suddenly the winds left the sails of the *New England*, and a fair wind struck our sails, and we ran in one hour ahead of her."¹⁴

On that same day, a Sunday, they visited the small branch of the Church which had grown up during their absence under the leadership of Parley P. and Orson Pratt. Anxious to be home again, they left the following day for Kirtland, arriving May 22.

FOOTNOTES

¹Joseph Smith, *History of the Church of Jesus Christ of Latter-day Saints* (2nd edition, Revised, Salt Lake City, 1948), II, p. 487.

²Smith, *op. cit.*, p. 489.
³Orson F. Whitney, *Life of Heber C. Kimball* (2nd edition, Salt Lake City, 1945), p. 111.

⁴*Idem.*
For further information about the *Garrick* and early shipping days in New York see: Richard E. McKay, *South Street, A Maritime History of New York*, New York, 1934; Carl C. Cutler, *Gentlehands of the Sea*, New York, 1930; Robert C. Albion, *The Rise of New York Port*, New York, 1939; R. G. Albion, *Square Riggers on Schedule*, New York, 1937; John H. Morrison, *History of New York Ship Yards*, New York, 1909; Arthur H. Clark, *The Clipper Ship Era*, New York, 1910; J. Disturnell, *New York as It Is in 1837*, New York, 1837; Warren Armstrong, *The Collins Story*, London, 1957.

⁵David Garrick, 1717-1779, a famous English actor, Quintus Roscius, greatest of Roman comic actors, Thomas Sheridan, 1719-1788, English actor, Sarah Siddons, 1755-1831, famous English tragic actress.

A typical Collins advertisement reads as follows: "These ships are all of the first class, recently built in the City of New York, of the best materials, and no expense spared by the props. to render them in every respect worthy of general support. Their cabins are unusually spacious and furnished with every attention to the comfort of the passengers and are commanded by men of ability." *Gore's General Advertiser* (Liverpool) July 27, 1837.

⁶John R. Spears, *Capt. N. B. Palmer* (New York, 1922), pp. 159-160.

⁷Albion, *The Rise of New York Port*, 1815-1860, p. 202.

⁸Clark, *op. cit.*, p. 77. In addition to this and other references cited above see, *The National Cyclopaedia of American Biography*, Vol. XXV, and *Journal of the Franklin Institute*, CLVII (January, 1904), pp. 81-88.

⁹Whitney, *op. cit.*, p. 118.

¹⁰*Ibid.*, p. 121.

¹¹See A. H. Aikle, "Early Liverpool Coaching," *Transactions of the Historical Society of Lancashire and Cheshire*, LXIII (1921), pp. 29-31.

¹²Whitney, *op. cit.*, p. 125.

¹³*Ibid.*, pp. 199-200.

¹⁴*Ibid.*, p. 201.

The Rivers of Babylon

(Continued from page 727)

It proved to be a serious matter, indeed. The two "gentlemen" I had seen on deck had gotten into a dispute over a card game, and the one with the ruby ring had shot the other. The police carried off the wounded man, while his assailant walked away free.

A man standing next to me shook his head. "Cheatin' at cards just ain't safe," he said.

And I thought, "Dear heaven! What sort of place have we come to?"

The next day we began our journey up the mighty Mississippi. At that time of year the river was very high. Sometimes logs, rafts, and even houses came floating toward us, and we would pass large trees standing deep in the water. Occasionally we would see farms with the river up around the foundations of the buildings, and the animals looking very miserable standing knee-deep in it.

St. Louis was the only large city we passed. All else seemed to be swamp and desolation. I began to grow worried, and I wondered whether we had done right to sell our New England farm in order to come west. But Dolly and Jeremy were convinced that chances for farming were good in Iowa, and since they considered me a tower of strength, I said nothing.

On the fourth day, Captain Jolly announced that he had a surprise for us, if we would watch directly ahead. The shore line continued much the same, and we had begun to think he was merely teasing us, when, suddenly, the river swept to the west in a wide curve, and there was the captain's surprise: a beautiful city stretching for a mile or more back from the shore, to a hill where stood what appeared to be a large church with a tall spire atop it.

We all crowded onto the hurricane deck to get a better look, and Captain Jolly told us that this was Nauvoo, the largest and finest city on the upper Mississippi. He couldn't have acted prouder, pointing it out, had he been Mr. P. T. Barnum himself. It had been built upon a swamp, he said, by a curious sect called "Mormons."

We begged the captain to stop and let us look more closely at this

interesting city, but he had to refuse. Obligations up river would not allow him to. He suggested, however, that those of us who wished might be put ashore. There were good accommodations for travelers at an inn called the Mansion House.

"Oh, do let's go," said Dolly, clapping her hands. "It would be such fun."

"We are just across the river from Iowa," said Jeremy. "We could cross over tomorrow and see about buying a farm."

So with several other travelers we walked up Water Street until we came to the Mansion House. We were surprised and pleased at its neat and respectable appearance, more so because of the memory we had of wretched food and poor lodgings over most of our journey. All of our company were so pleased with the good accommodations that they apparently did not notice what to me was somewhat strange. The proprietress, a Mrs. Smith, seemed surprised when we asked for lodging. She was a handsome widow with large, dark, tragic eyes, who seemed to share the inn with no one but her children and her mother-in-law. She treated us well, but with downcast eyes, venturing scarcely a word.

We found at dinner that there was one more guest, a handsome man who wore the uniform of a militia officer. He was introduced to us as Major Warren. One of the ladies of our company, flirting with him across the table, said, "Major Warren, perhaps you will be so good as to show us the sights of Nauvoo tomorrow."

"I regret, Ma'am," he said, "but I am making preparations to leave Nauvoo, and I advise you to do the same with all possible speed." He arose from the table and bowed. "I mean it kindly, Ma'am, but earnestly." And with that he left.

We set out the next morning to see the city. As we walked along, we noticed a great number of people leaving town. Wagon after wagon, piled high with goods, passed us going down Water Street toward the river. Jeremy ventured the thought that since it was the fever season, perhaps they were leaving until the hot weather was past.

"But why," I asked, "would they take so much?"

(Continued on page 748)



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Halazone Tablets (for water purification)
Kari-Kit (8-day survival kit for air, water, or land)
Life Pack (3-day supply of food and water)
Tri-Supply Emergency Chest (food-water-medical supplies)

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MEAT (beef, chicken, jerky, shrimp, meat bar, beef steaks, pork chops, etc.)
BREAD AND CAKE MIXES (bread and cake mix, pancake mix, corn bread, date bran, ginger bread, etc.)
BEVERAGES (punch mixes, milk, milk shakes, malted milk, postum, pream, tomato crystals, orange crystals, cocoa mix, etc.)
SOUPS (potato, pea, chicken, beef, beef noodle, chicken noodle, chicken rice, etc.)
MAIN DISHES (camp stew, chicken-rice dinner, chili, potatoes and gravy, scrambled eggs, macaroni and cheese, cereal, etc.)
FRUITS AND DESSERTS (apple sauce, fruit galaxy, grapes, peaches, prunes, banana crystals, puddings, apple splendor, etc.)
MISCELLANEOUS (gravy, Yukon biscuits, syrup mix, margarine, etc.)



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Many of the houses we passed were of fine brick or stone construction, and there were stone walks bordering the streets. The vacant lots, too, were not allowed to run to weeds but contained vegetable gardens and fruit trees.

We presently came to a very handsome red brick house that was standing empty, its windows shuttered and barred. A rambling rose spilled riotously over the fence. "Oh, let's look around," said Dolly. "I shouldn't think the owners would mind."

So we walked around the brick path, admiring the fine proportions of the house. As we approached the gate again, a man hastened toward us and tipped his beaver hat.

"I am Mr. Spreckles, a property agent. Are you interested in buying this house? I can sell it to you very cheaply!"

"We are on our way to Iowa to purchase a farm," replied Jeremy.

"My dear Sir, there is good land already planted to crops, right outside of Nauvoo; and here in the city are the most elegant domiciles west of New York. But they are going fast. I would advise you to act quickly."

As Jeremy shook his head and started to walk away, Dolly caught his arm imploringly. "Oh, please, Jeremy, do let us ask him how much it is."

Mr. Spreckles rubbed his plump hands together. "Well, folks, you will find it hard to believe, but this stylish abode can be purchased for just twelve hundred."

Dolly gasped with surprise and pleasure and said, "Can we not look inside?"

Mr. Spreckles hastened to unlock the door, and we stepped into a home that, except for a coating of dust, might have been dwelt in the days before.

"It's the most beautiful house I've ever seen," Dolly cried.

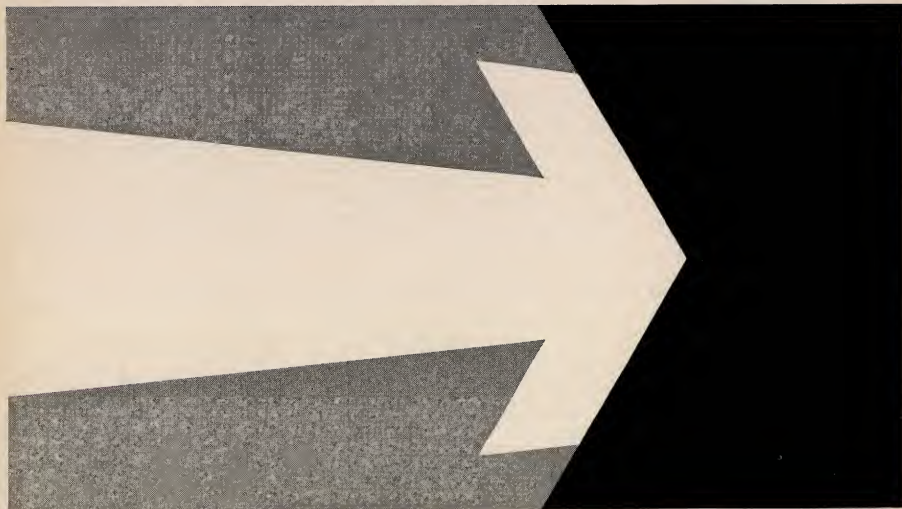
"Yes, it is," agreed Jeremy, "but I'm looking for a farm."

"Why, Sir," exclaimed Mr. Spreckles, "let me take you for a ride into the country and show you the fruit and grain just waiting to be gathered. My horse and buggy are down by my office on Exchange Street."

We drove with Mr. Spreckles out along a country road neatly fenced. Grain stood heavy and golden in the fields, and the trees were



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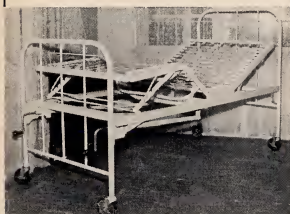
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bowed with fruit.

"I can sell you that orchard over there," said our agent waving his hand, "and the wheat and barley fields with it, for five hundred dollars."

I could see that temptation was struggling with Jeremy's Yankee shrewdness. "It does look like good land," he said.

We looked at the house again, and this time inspected it from cellar to garret. There seemed to be nothing wrong with it. It had been carefully and lovingly built.

All the way back to the Mansion House, Dolly used every persuasion she knew. No one could ever resist Dolly, least of all Jeremy. The next day we walked down to Exchange Street and affixed our names to the deed: Jeremy Thompson, Deborah Dow Thompson, and Rachel Dow. But as Jeremy said, we would have worked all our lives to get anything half so fine in Iowa.

The next day, Jeremy hired a team and wagon and set out for Cairo to get our furniture. Dolly was like a little girl playing house, running about, brushing the hearths, exclaiming over the nicely paneled doors and the handsome brass stove in the parlor.

When we opened the inner shutters in the parlor, we discovered that a window was broken. It had been shattered by something large and heavy like a stone.

I walked down to Mr. Spreckles' office to report the broken window. His mouth pulled together in a straight line. "You bought the house as is, Ma'am," he said with finality, and directed me down the street to a glazier.

"Perhaps then, Mr. Spreckles, you will be kind enough to answer a question. Why are so many people leaving Nauvoo?"

He gave me a look of innocent astonishment. "Oh, Ma'am, hadn't you heard? It's the Mormons. They're leaving because it ain't healthy for them here anymore."

"That seems very strange," I said. "What is wrong?"

"Well, Ma'am, I hate to cast mud on anybody, but the Mormons just ain't welcome in the state of Illinois. It's got so, to keep the peace, they're being asked to leave. Oh, terrible!" And he shook his head.

I learned that Nauvoo had been under martial rule for the past year, in an effort by the governor to keep

peace between the Mormons and the other settlers. That explained the presence of Major Warren.

We saw him leave town later that week, marching down Mulholland Street with his troops and out along the road toward Carthage. He had resigned his post, feeling the position an impossible one.

Jeremy returned from Cairo, bringing us reports of much agitation up and down the state concerning the Mormons. "I really

FIRST DAY OF SCHOOL

BY LILITH LORRAINE

How great a boon has been conferred on me,

To have been called to this embattled sphere,

*To open wide the gates of history
And song and story to these children here.*

*To watch their young eyes glowing
as they read*

Of Athen's glory and of Caesar's fall,

To hear the armies clash, the statesmen plead,

The great bell ring at Independence Hall.

To pray at Valley Forge with Washington,

To hear the great Emancipator's voice,

To see an old world die, a new world won,

And all the world make freedom's final choice.

And then to hail the ships, that past all wars,

Shall lead them to the portals of the stars.

don't know what to believe," he said, "I have heard so many conflicting reports about them."

On the first day of July, Dolly went shopping in anticipation of the Fourth, and came home greatly disappointed. She had hoped to buy a large flag and drape it from the upper windows, but upon inquiring in the shops, she was told that Old Glory was not for sale. The people of Hancock County had passed a resolution not to celebrate the Fourth that year. Since all the Mormons had not as yet left the state, they could not consider themselves completely "free." So there



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would not be, as in former years, parades, speeches, and merrymaking.

We decided to fly in the face of this silly decree and plan a picnic, at least. The Fourth of July dawned beautiful and clear. In honor of the day Dolly wore her blue and white sprigged frock with a red sash and her largest hoops, and defiantly waved a tiny flag.

We had been curious to view the temple at close hand, so we packed our basket and walked up the temple hill. The edifice was very large—three full stories plus a tall tower, and the heavy colonnades all

GOURD DIPPER

BY ALMA ROBISON HIGBEE

*I recall the place where the gourd
vine grew
And the gate post where the long
gourd hung.
There I walked in grasses sweet
with dew
And swung on the crooked gate
when I was young.
The years slipped by like gold
leaves from the tree,
And I noted their passing not at all,
Until a lengthening shadow walked
with me,
And I saw the gourd on an alien,
dark pine wall,
Seasoned and dry, where it has hung
so long. . . .
As I gazed at it, my eyes with tears
were dim,
And my heart turned back where it
had lost its song,
When the evening star was caught
on the dipper's rim.*

around gave it a somewhat Greek, or perhaps Egyptian appearance.

It seemed to have been a labor of great love, even to the stone carvings above the pillars, and we walked away impressed with its solid grandeur. Looking for a place to picnic, we presently came upon a grove of trees arranged with benches and a platform, like an outdoor meeting place. We could see out over the pleasantly drowsing city and almost to the golden fields beyond. We spread our fried chicken and apple turnovers under the trees, and enjoyed a pleasant Independence Day.

While coming from shopping a few days later, I met a neighbor, Squire Daniel Wells, a man with a

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lean and kindly face. We fell into conversation, as we walked along, about the Mormons. He told me how their prophet-leader had been killed by a mob, and the Mormon people had suffered so much subsequently that they had begun to leave Nauvoo in the middle of winter, crossing the river on the ice.

At supper that night Jeremy said, "I am going out to harvest tomorrow for a Mr. Pickett. In return, he has promised to help me with my crop and take it down to Warsaw to sell."

It seemed a fine arrangement, but

PERENNIAL GOLD

BY SYLVIA PEZOLDT

*My garden is a joyous thing,
Though it is months since it was
spring,
And summertime has come and
gone,
But still perennials bloom on;
Chrysanthemums of every shade
Nod from their row, a gay parade,
While in a corner near a wall
Michaelmas asters have grown tall.
Orange zinnias and the marigolds
Are proof of what their promise
holds,
That gold is where you find it, so
Hail! Perennials' priceless glow.
They do not mope at summer's end
But greet the autumn as a friend.*

after Dolly had retired, I chanced to go out to the kitchen and discovered Jeremy cleaning his gun.

"There has been more trouble over the Mormons," he explained. "They have been warned not to go outside the city, except to cross the river."

"Who is doing this?" I asked.

"A group that calls itself the Quincy Committee."

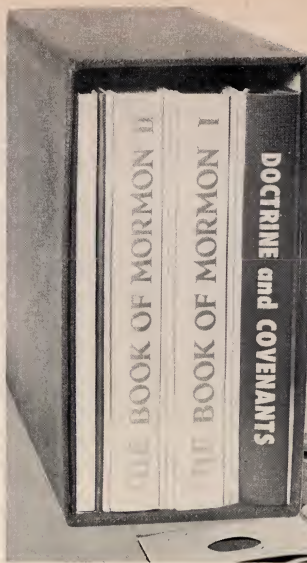
"But, Jeremy, how can this concern you?"

"Some of the men working for Mr. Pickett are Mormons. We don't expect any trouble, but it's best to be prepared."

"Please, Jeremy," I begged, "don't take your gun. Then you can't be accused of seeking trouble."

So he agreed to leave it at home, and the next morning set off for Mr. Pickett's grain fields. We expected him home at dusk, but when he had not arrived at eight o'clock, Dolly became very agitated and

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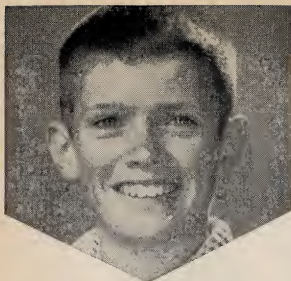
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kept running to the window to peer out.

Finally we heard the approaching rumble of a wagon. "It's stopping here," observed Dolly.

A man dashed up the walk and pounded on the door. We opened it to face a tall stranger, and behind him was Jeremy, supported under the arms by two other men. They stepped in and quickly bolted the door. Jeremy sank to the floor, and Dolly screamed. His face was swollen and bruised, his hair matted with blood.

"We've saved him from a mob," the tall man informed us.

"Put him in the first bedroom upstairs," I said, and led Dolly, half fainting, to the parlor sofa. The two men carried Jeremy upstairs, but the tall one lingered.

"With your permission, Ma'am, I'll fasten all the shutters. We may have been followed."

"You may, of course," I said, and went to fetch the smelling salts for Dolly.

"You'd do well to take a sniff yourself, Ma'am," he observed. "You look a little pale."

"Thank you, Sir, but I am not the fainting kind. Can you tell me what happened?"

"While we were working, we were surrounded by an armed mob. They forced us to follow them toward an orchard. Three of us escaped by ducking into a patch of corn, and then we followed at a distance to see what would happen to the others. They were taken to a ditch-bank and forced to lie down. Then they were beaten with hickory goads. When the mob finally rode away, we fetched the wagon, and brought the men home."

"Thank you," was inadequate, but it was all I could find to say.

Dolly and I took turns through the night caring for poor Jeremy, sponging the deep cuts on his back and head. Toward morning I left Dolly sitting beside him and went down to prepare some breakfast. The tall man sat on the bottom step asleep, his head in his arms and Jeremy's rifle across his knees. As I passed he jumped up with a start, looking a trifle guilty at being caught napping.

"Sir . . .," I began and paused. I did not know his name.

"Simon Kincaid," he said.

"Mr. Kincaid, you would have been very welcome to rest on our



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sofa. Where are your friends?"

"They slept out in the stable. We'll be going now, Ma'am."

"I was about to prepare breakfast. Will you let me feed you before you go?"

He looked as if he could use a good meal, and consented to stay if I would let him help.

The intimacy of the kitchen made me suddenly shy and stiff, and I replied, more loftily than I intended, "Yes, there is something you can do. My sister is exhausted from her night's ordeal. You can take some medicine up to her to calm her nerves. Can you read?"

He looked at me with amusement or amazement, I could not quite tell.

"Oh, yes, Ma'am."

"Very good. It is an accomplishment not common in the West, I have found. Please to take that bottle from the shelf and measure out the proper potion in a glass of water."

He complied with a speed and efficiency that made me feel, somehow, reduced in stature.

Jeremy continued very weak and ill for over a week. On the day that he was well enough to sit out in the garden, I approached him, feeling that I really must discuss our circumstances. It was no good to worry Dolly.

"Jeremy, this is not a safe place. Let us sell the house and move elsewhere."

"Dolly loves it here."

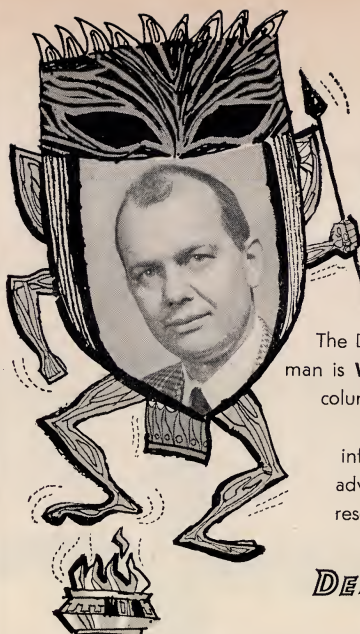
"She would not want to stay at the risk of your life."

He crushed the newspaper he had been reading into a ball and threw it upon the ground.

"We can't sell the house, Rachel. We're trapped. Sell this house?" He gave a laugh of bitter derision. "Do you know what that paper contains? Countless advertisements put there by the Mormons, begging people to buy their homes. They will take anything—a wagon, a pair of oxen, a milk cow. And people wait, because they know that when the Mormons get desperate enough, their homes can be had for nothing!"

He dropped his head in his hands, and I sat there, reflecting on the nice profit Mr. Spreckles must have turned. I was sick at heart. We had reaped where we had not sown, and it had proved our undoing.

(To be continued)



Medicine Man

The Deseret News' medicine man is **Will Fehr**, author of the column "The Medical Beat."

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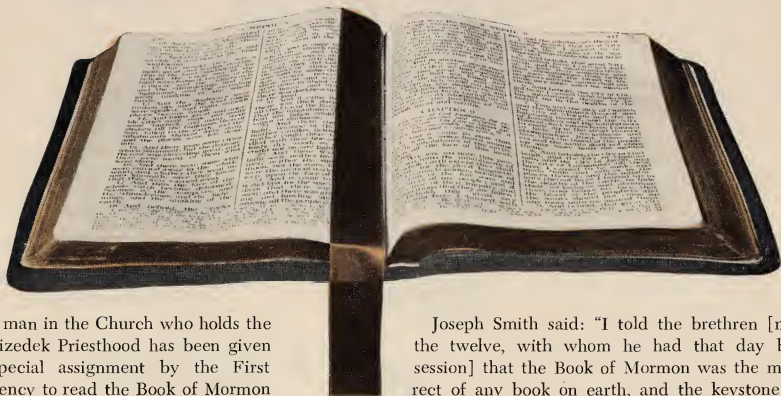
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for a spiritual awakening



Every man in the Church who holds the Melchizedek Priesthood has been given the special assignment by the First Presidency to read the Book of Mormon during 1961.

There are no exceptions. Every brother holding the Higher Priesthood is included. General Authorities head the list, then come stake and quorum officers, and finally all quorum members. And it does not matter how many times each brother has read or studied the Book of Mormon in the past; the present assignment is to read it during 1961.

Lesson work for this year in the Melchizedek Priesthood quorums centers around this reading assignment. At the priesthood leadership meetings held in connection with stake conferences during the third quarter of 1961, the General Authority in attendance (or if there was no visitor, then the stake president) made a check to determine—quorum by quorum—how many brethren were current in their reading.

Next year, 1962, as already announced, the Melchizedek Priesthood quorums are going to study the doctrines of the Book of Mormon.

Thus, this year and next provide an opportunity for a great spiritual awakening among priesthood brethren through a searching and sincere study of this great volume of latter-day scripture.

Joseph Smith said: "I told the brethren [meaning the twelve, with whom he had that day been in session] that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book." (*History of the Church*, vol. 4, p. 461, Nov. 28, 1841.)

What every faithful priesthood holder desires is to grow in grace; to increase in spirituality; to walk in the light; to abide in the truth; to have the companionship of the Spirit of the Lord—or, in effect, as the Prophet phrased it, to get near to God. And as far as the written word is concerned, the Book of Mormon is the perfect path toward attaining nearness to the Lord.

Brethren who read the Book of Mormon with the proper spirit grow in faith and a knowledge of the gospel. They get firm testimonies of the divinity of this great latter-day work. They come to know for themselves that Jesus Christ is the Son of God, that Joseph Smith was called of God to usher in this final dispensation, that the Church of Jesus Christ of Latter-day Saints, as now organized and constituted, is the kingdom of God on earth.

Brethren who partake of the spirit of the Book of Mormon are in harmony with the programs of the Church. They sustain and support their church leaders. They are led to keep the commandments of

... *Read The Book of Mormon*

God and to live by every word that comes from the mouth of Deity. Reading the Book of Mormon leads to righteousness, peace, and salvation.

To get full value out of the present organized plan of Book of Mormon reading and study, it is hoped that stake and quorum officers will carry out a program of encouragement and check-up where all holders of the Higher Priesthood are concerned. As part of such a program, and as a means of creating interest in the study of the Book of Mormon, quorum members might well be asked to find Book of Mormon answers to such problems and doctrines as the following:

1. Who is delivered from death, hell, the devil, and endless torment, and in what does this deliverance consist? (2 Nephi 9.)

2. Can you define and identify what is meant by "priestcrafts"? (2 Nephi 26:29.)

3. Since Christ was guilty of no sin, why was he baptized? What is meant by fulfilling all righteousness? (2 Nephi 31.)

4. Can you identify the peoples involved in the allegory of the tame and wild olive tree which Zenos gave? (Jacob 5.)

5. Are you familiar with a great gospel sermon on the atonement of Christ which was preached by an angel from heaven? (Mosiah 3.)

6. Who are the sons and daughters of Jesus Christ? (Mosiah 5:7.)

7. Which is greater, a seer or a prophet? (Mosiah 8:13-18.)

8. What are the terms and conditions of the covenant of baptism? (Mosiah 18:8-10.)

9. Can you summarize the doctrine of being born again? (Mosiah 27:24-31; Alma 5.)

10. Where do our spirits go at death? (Alma 40.)

11. What is meant by the restoration that is to take place at the time of resurrection? (Alma 41:12-15.)

12. How do we distinguish between those who shall receive mercy and those destined to gain justice? (Alma 42.)

13. When will the Lord fulfil his covenants to the house of Israel? (3 Nephi 21.)

14. How can we best define the gospel and the plan of salvation? (3 Nephi 27.)

15. Whence came "sorceries, and witchcrafts, and magics"? (Mormon 1:19.)

16. Do we believe in Christ unless we believe his words? (Ether 4:10-12.)

17. Can you summarize the arguments against infant baptism? (Moroni 8.)

18. Have you put Moroni's promise to the test so that you know for yourself by personal revelation whether the Book of Mormon is true? (Moroni 10:4-5.)

THE PRESIDING BISHOPRIC'S PAGE



YOUNG MEN CAN SEE FURTHER



Binoculars are optical instruments through which we view distant objects more clearly than is possible with the normal eye. Because of the magnifying process, binoculars seem to reach out and bring objects closer to our vision. It is, therefore, possible to see further and to focus attention on interesting and important subjects. In military operations binoculars are used to perceive danger and also to avoid undesirable routes more susceptible to the will of the enemy. They help us view pitfalls and traps where the enemy waits in ambush.

The Lord in his great wisdom gave us another instrument to improve our vision. This instrument is far more valuable than binoculars. When we use it properly, it brings us nearer to God and will help us discern undesirable conditions and circumstances so that we may avoid them. This instrument is known as the Book of Mormon. The Prophet Joseph Smith said, "... the Book of Mormon is the most correct of any book on earth and the keystone of our religion, and man would get nearer to God by abiding its precepts, than by any other book." (*History of the Church*, 4:461.)

The Presiding Bishopric want the boys of the Aaronic Priesthood to get so near to the Lord that they will have the knowledge and desire to live clean, wholesome lives, to be preparing themselves for missionary service.

Let us focus our attention on one or two incidents in the life of a young man in the Book of Mormon. His name is Nephi, and he describes himself as being "exceeding young, nevertheless being large in stature. . . ." (1 Nephi 2:16.) Even though he was young he had developed great faith in God; and because of his desire to know God, he exerted great influence over those with whom he associated.

On one occasion after his father, Lehi, had been warned by the Lord of the destruction of Jerusalem, he with his family was commanded to leave Jerusalem and go into the wilderness where he would be led to a promised land. Later Lehi received another commandment from the Lord to send his sons back to Jerusalem. When he requested his sons to return to Jerusalem to obtain the Brass Plates from Laban which was a record of his forefathers, Laman and Lemuel, the two older brothers commenced mur-

muring about the request, saying, "... it is a hard thing which I [Lehi] have required of them;" (*Ibid.*, 3:5.)

Do you ever murmur and complain when your bishop makes a request of you to speak at Sacrament meeting? Do you murmur about your ward teaching assignment? Do you murmur about the meetings you should attend? Do you murmur about requests the stake presidency make? Do you murmur about the Word of Wisdom? Do you ever say, "It is a hard thing which he requires of me"? Do you say, "I will do it, but it isn't the right way"? Have you ever heard some of these expressions made after an assignment has been given: "We have never done it before." "That is not our problem." "Why change it, it is still working okay?" "We don't have time." "Has anyone else tried it?" As Laman and Lemuel murmured against their father Lehi, he stated as if to explain: "... I have not required it of them, but it is a commandment of the Lord." (*Idem.*)

Let us now briefly analyze the reaction of Lehi, a young man of faith. He simply responded by say-

ing, "... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (*Ibid.*, 3:7.) Because of Nephi's faith and power of persuasion, his brothers, apparently reluctant, went with him back to Jerusalem on their assignment to secure the records recorded on Brass Plates from Laban. Upon their arrival they cast lots and Laman was their representative to meet with Laban to request the records.

You can imagine what kind of attitude Laman possessed as he made his request. Perhaps it was negative in its approach, and when his request did not bring the desired results and Laban thrust him out of the house, he had to flee for his life. He, with his brother Lemuel, was determined to give up and go back to their father, Lehi, and say it couldn't be done.

Do we ever give up with our first attempt to fill an assignment? (Continued on page 767)

WARD TEACHING SUPPLEMENT

THE END OF THE WORLD

The expression "the end of the world" has a dreadful connotation to many people as they visualize some awful catastrophe. In a real sense it is a condition and time that will be viewed with "fear and trembling" by those who reject Jesus Christ and his gospel plan. It will be a fearful time for those who are exponents of Lucifer's philosophy of hate, murder, stealing, lying, adultery, etc. It will be a time when the air castles created by the evil designs of men will collapse and their false standards will crumble before the Prince of Righteousness, even Jesus Christ.

The literal meaning of the expression "end of the world" more specifically has reference to the destruction of the wicked. It is associated with the second advent of Jesus Christ when he comes to usher in the Millennium when "... Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." (Tenth Article of Faith.) To those who are living righteously, it will be a great, glorious, and happy occasion; a time to rejoice with the triumph of good. Of this time the Lord has said "... there shall be two men in one bed; the one shall be taken, and the other shall be left.

"Two women shall be grinding together; the one shall be taken, and the other left.

"Two men shall be in the field; the one shall be taken, and the other left." (Luke 17:34-36.) It might also be said in our present manner of speaking, two shall be driving along the highway in an automobile; and one shall be taken, and the other left. Those taken would be caught up to meet him at his coming, while the wicked who are left will be burned as stubble.

In the final analysis we usually just have two choices in life—to do good or to do evil. For surely when the Savior said, "He that is not with me is against me"; would place apathy and omission in the category of wrongdoing as a stumbling block in the path of righteousness. Joshua's challenge issued hundreds of years ago would seem applicable to us even today when he declared, "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:15.)

APPLES
DO
COME IN
HANDY . . .

AN APPLE A DAY



The old adage, "an apple a day keeps the doctor away," might not economically be good for doctors but none will deny the nutritional value of this fruit. Many a pioneer child owed his strong body in part to the bushels of apples stored away in the cold cellars of that day. Nutriments didn't come in bottles then, and he found his vitamins and minerals in a juicy apple.

From the time of Eve, apples have played an important part. Many of us have memories of huge baskets of rosy apples by the fireplace, a bowl of apples by our elbows while we studied, polished apples in our lunches each day along with those ever present tuna sandwiches, fruit stands by the side of country roads overflowing with red and golden apples, someone crunching an apple in your ear when you were trying to concentrate, a big, strong boy in your past breaking an apple in half with a twist of his wrist, bobbing for apples at a Halloween party, telling fortunes by the seeds in an apple, trying to peel an apple in one long curly swirl—just for the fun of it, and many more apple customs. All this and not to mention one TV star with a beautiful complexion who said she followed her grandmother's advice of using a mask of cooked, drained, non-sweetened apples for ten minutes on her face each morning. The result she claimed was a complexion like a baby's. She said an apple a day might not keep the doctor away but it surely kept the lines away from her face. I can't vouch for this, but we all know about "an apple for the teacher" and just plain "apple polishing." Apples do come in handy and are a valuable food.

We find this kingly apple in so many varieties!



Remember Johnny Appleseed

All ye that love the apple;

He served his kind by word and deed

In God's grand greenwood chapel.

VENABLE

For cooking, the Greening is a favorite. The Baldwin keeps very well and is not as sour as the Greening and is popular for baking because of its color and flavor. The Northern Spy is good for cooking or eating during the winter months. In the early fall we get the McIntosh and the Wealthy apples and find them good for cooking. The Jonathan, Roman Beauty, and the Delicious are tops for eating. These are only a few of the many varieties of apples growing in the orchards around the world today, but perhaps they are the most popular. But no matter the name, any apple is a king among fruits.

The average housewife buys more apples than any other fruit because of their extensive use in cookery. Any and every course of the meal can contain an apple in some form or other. A hot steaming cup of wassail made of apple cider to start a winter dinner, an apple and celery salad, applesauce with roast pork or apples in a casserole with yams, apple bread or muffins, applesauce cakes, cookies, puddings, and even candy made with applesauce. Considering all this, it's very easy to get "an apple a day."

Polishing a rosy apple and taking a big bite out of it is one way to eat an apple raw, but there are many other delicious ways. Have you ever tried an apple sandwich? Slice homemade bread as thin as possible, spread well with softened butter and cover with thin slices of crisp apple, top with another slice of bread and eat immediately. This sandwich is good with hot chocolate on a chilly fall Sunday evening. To vary this sandwich, spread the bread with deviled ham before adding the apple slices and taste what a delicious combination of flavors it makes. Waldorf Salad is always made with raw, cubed apples with

the rosy skins left on. This salad is so good with poultry or pork of any kind. Try adding cubed apples to a tossed green salad—again leave the colorful skin intact. Crisp apple added to fruit cocktail gives an added welcome texture and flavor. Raw apples may even be added to vegetables. The next time you heat canned string beans add paper thin slices of apple just before removing the beans from the heat and sprinkle gently with nutmeg and flavor with butter. The uses for raw apples are endless, but best of all is to have a bowl of ruddy apples handy for snacks between meals.

When canning apples expect to get 16 to 20 quarts out of one bushel of fruit. Now is a good time to add to your jelly and jam cupboard. Try these two conserve recipes.

Apple Conserve

8 cups prepared apples	½ teaspoon salt
6 cups sugar	½ cup raisins
4 tablespoons lemon juice	½ cup chopped nuts

Wash, drain, pare, core, and cut apples in raisin-sized pieces. Measure. Mix all ingredients except nuts. Boil until thick. Add nuts about 3 minutes before removing from the heat. Pour boiling hot conserve into half pint jars. Seal with tight lid.

Fruit Nut Conserve

4 cups diced apples
4 cups canned pineapple, chopped
3 oranges, thinly sliced, slice one complete orange including skin
1½ cups grated coconut
6 cups sugar

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ing entitled, "Miracle

Wash, core, pare, chop, and
measure apples. Add pineapple and
oranges. Boil orange until the orange
peel is tender. Add coconut and
sugar. Boil almost to the jellying
point. Pour boiling hot into hot jars
and seal at once.

Apples in bread, cookies, or cake
have a moistening effect. Try these
delicious breads. They store well.

Apple C Bread

- ¾ cup cooking oil
- 2 eggs well-beaten
- ¾ cup milk
- 2 tablespoons molasses
- 2 cups sifted flour
- 2½ teaspoons baking powder
- 1 teaspoon salt
- 1 teaspoon cinnamon
- ¾ teaspoon allspice
- ¾ teaspoon nutmeg
- ¾ cups brown sugar, packed well
- 1 cup whole wheat flakes (cereal)
- ½ cup chopped walnuts
- 1 cup peeled cooking apples, finely
chopped

Combine the eggs, shortening,
milk, and molasses. Add all other
ingredients and blend only enough
to dampen all the flour. Pour into
a well-greased loaf pan. Bake at
350 degrees F. about one hour. Cool
for 15 minutes. Turn out on rack.
Slices best the next day.

Cheese always compliments ap-
ples. The flavors blend so well to-
gether. Whether cheese is served
with an apple pie, eaten with an
apple as dessert, or found in a nut
bread the taste is just right.

Apple Cheddar Nut Bread

- ¼ lb. butter or margarine
- ¼ cup sugar
- 2 eggs
- 2 cups sifted flour
- 1 teaspoon baking powder
- 1 teaspoon baking soda
- ½ teaspoon salt
- ¼ teaspoon anise (optional)
- 1 cup ground apples
- 1 cup shredded Cheddar cheese
- ½ cup chopped pecans

Cream the butter and sugar until
smooth. Add eggs and beat until
fluffy. Sift together flour, baking
powder, baking soda, and salt. Stir
into creamed mixture. Add anise,
apples, Cheddar cheese, and pecans,
mixing just enough to blend. Turn

into loaf pan and bake about 50
minutes. Remove from pan and
cool on rack.

The following recipes use apples
in a number of different ways. Try
some of these recipes to get "an
apple a day."

Apple Crowns

Core large red apples and cut
through middle to make 2 circles.
Place in shallow pan cut side up.
Fill centers with brown sugar and
dot with butter. Bake at 350 de-
grees F. for about 10 minutes or
until tender. Prepare seasoned,
smoothly mashed yams. Pile high
on top of each apple ring. Swirl
to a point. Dribble melted butter
over top and reheat at 400 degrees
F. until lightly browned.

OCTOBER LULLABY

BY SOLVEIG PAULSON RUSSELL

*Hush, the striving time is done.
Hazy, lazy, grows the sun,
The breezes flutter with the tang
Of fragrant juice where Concord
hang,
And in the orchard apples lie
Drowsing where the weeds are dry.*

*Now the summer's drumming fades.
Gold and crimson fills the glades,
And brittle corn flags whisper low
Where the earth-brown furrows
flow.*

*Gone are lusty growth and rush,
Autumn's here. Hush, oh, hush!*

Apple Rings

Choose large, red apples, core
and cut into ¾-inch slices. Dip into
melted butter and then into a mix-
ture of sugar and cinnamon (or
cloves). Broil until puffy and
brown—turn and brown other side.
Use a garnish for ham or pork
roast.

For a different applesauce try
cooking apple quarters in sweetened
cranberry sauce. It is delicious.
Also when you make your next bran
muffins add 1 cup finely chopped
unpeeled apples to batter and
sprinkle tops with a mixture of
sugar, cinnamon, and nuts. For a
different apple pie, slice some dates
over the apples before putting on
the top crust. Serve the pie warm
with a wedge of cheese.



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White Potato Rolls

"I originated the recipe myself, and my family thinks it's a good one!" says Mrs. Harold Gilman of Lincoln. "And lucky for me—the judges liked it, too! It won the Gold Ribbon for me in the top yeast baking contest at Nebraska's State Fair. I think your family will like my White Potato Rolls, too. But be sure to use Fleischmann's Active Dry Yeast—it's so fast and easy. Your baking turns out just right with Fleischmann's."



Apple Crunch Pie

- 6 cooking apples
- $\frac{1}{2}$ cup sugar
- 1 teaspoon cinnamon
- $\frac{1}{2}$ cup brown sugar, firmly packed
- $\frac{3}{4}$ cup flour
- $\frac{1}{2}$ cup butter

Peel, core, and slice the apples; arrange in unbaked pie shell. Combine the $\frac{1}{2}$ cup sugar with cinnamon, sprinkle over the apples. Mix the brown sugar and butter with the flour and sprinkle over the top. Bake in a 400 degree F. oven for about 40 minutes or until apples are tender. Cool and serve with vanilla ice cream.

Applejes

- $\frac{1}{2}$ cup shortening
- 1 cup brown sugar
- 1 egg
- $1\frac{1}{2}$ cups flour
- $\frac{1}{2}$ teaspoon soda
- $\frac{1}{2}$ teaspoon salt
- 1 teaspoon vanilla
- 1 teaspoon nutmeg
- 1 cup chopped, unpeeled apples
- $\frac{1}{2}$ cup chopped nut (optional)

Cream the shortening and sugar and beat in the egg, add the dry ingredients. Stir in the apples and vanilla. Drop in balls on greased cookie sheet. Bake at 375 degrees F. until done, about 10 minutes.

Applesauce Lunch Bag Cookies

- 2 cups flour
- $\frac{1}{2}$ teaspoon salt
- $\frac{1}{2}$ teaspoon cinnamon
- $\frac{1}{2}$ teaspoon nutmeg
- $\frac{1}{2}$ teaspoon cloves
- 1 teaspoon vanilla
- 1 cup finely chopped walnuts
- 1 cup chopped, seedless raisins
- $\frac{1}{2}$ cup shortening
- 1 cup sugar
- 1 teaspoon baking soda
- 1 cup applesauce
- 1 egg, well beaten

Sift the flour, measure, add the salt and spices, nuts and raisins. Cream the shortening, add the sugar gradually, and continue to beat until light, add the egg. Stir baking soda into the applesauce, combine with the creamed mixture. Add the dry ingredients. Drop by teaspoonfuls 2 or 3 inches apart onto a greased baking sheet. Bake at 375 degrees F. for about 15 minutes. This recipe may be doubled, and the cookies stored in a covered container.

WHITE POTATO ROLLS Makes 2 dozen

- $1\frac{1}{2}$ cups milk
 - $\frac{1}{2}$ cup sugar
 - 2 tablespoons salt
 - 3 tablespoons Fleischmann's Margarine
 - 2 packages or cakes Fleischmann's Yeast, active dry or compressed
 - $\frac{1}{2}$ cup very warm water
 - 1 egg
 - 1 egg white
 - $\frac{1}{2}$ cup mashed potato
 - $6\frac{1}{2}$ cups sifted flour, about
- Scald milk; add sugar, salt and margarine; cool to lukewarm. Sprinkle or crumble Fleischmann's Yeast into very warm water. Stir to dissolve. Add lukewarm milk mixture, egg and egg white, mashed potato and 3 cups sifted flour; beat until smooth. Stir in

remaining flour; mix well. Cover; let rise in warm place, free from draft, until doubled, about 45 min. Punch down; divide in half. Cut each half into 18 pieces. Roll each piece under hands into a rope about 6 inches long; tie each in loose knot. Place in well greased 9-inch square pans, rolls touching. Cover; let rise in warm place until doubled, about 45 minutes. Bake at 375° F. (mod.) 25 min. Remove from pans; brush with margarine.



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The Teacher's Mission

(Continued from page 729)

center of religion, it seems that teachers ought to be learning about the revelations which the Lord has given. Certainly their responsibility is to give youth this outlook, this viewpoint. The Prophet Joseph Smith had this point of view. I have read section eighty-eight of the Doctrine and Covenants many times, particularly the part referred to as the charter of education in the Church. I would like to refer to it here,

"And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; . . ." (D&C 88:77-78.)

Now that is the field of religion with which we teachers are to concern ourselves: with theory and doctrine and practice. Then the Lord broadens it to include all of these things:

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—" (*Ibid.*, 88:79.)

Usually this is where most of us stop. I think, however, there is a message in these next few verses, for the Lord gives answer as to why these things should be studied:

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (*Ibid.*, 88:80-82.)

Then the Lord tells what will happen after the testimony has been given by his servants who have been called to go out and teach the gospel. It seems to me that the purpose for blessing men with scientific achievements, this Church with means, and the purpose of education is to prepare the small group of people—members of the Church—who are in a sense the custodians of the gospel of Jesus Christ, to be prepared and able and willing to share it with all people.

I think the Savior did not in any sense have a negative attitude toward science or the arts. I think he gave the invitation for all of us to study them and learn them. He gives a chance for us to find our own niches and fill them because of

One wonderful dish makes the meal...



There's nothing plain-Jane about *Macaroni and Cheese Supreme* . . . mushrooms nestled in curls of macaroni in a bubbly sauce, rosy slices of tomato and melted cheese on top. Yet it's so simple! Just melt cheese cubes in SEGO Milk with a nip of seasoning for the smoothest cheese sauce. Recipe No. 11.





Recipe No. 3

One wonderful dish
makes the meal...

Recipe No. 5



CORN-CRISPED CHICKEN

Crisp, juicy, and perfectly greaseless!

DIP...ROLL...POP INTO OVEN



1. Dip 2½ to 3-lb broiler-fryer Chicken, cut in pieces, in ½ cup SEGO Evaporated Milk.

"Thin" milk
just won't do!



2. Roll in mixture 1 cup KELLOGG'S Corn Flake Crumbs, 1 teasp. AC'CENT, 1 teasp. Salt and ¼ teasp. Pepper.



3. Place chicken in shallow baking pan lined with REYNOLDS WRAP. (That's right, no shortening.) Bake in 350 oven (moderate) 1 hour, or until drumstick is tender.



FRIED CHICKEN AND GRAVY

SEGO and soup make this famous failproof gravy

1. Dip 2½ to 3-lb. broiler-fryer Chicken, cut in pieces, in ½ cup SEGO Evaporated Milk. Roll in mixture of 1 cup Flour, 1½ teasp. Salt and ⅛ teasp. Pepper.

2. In 10-inch skillet brown in ¼ cup hot Shortening. Cover, cook over low heat 20 to 30 minutes, or until drumstick is tender.

3. To crisp chicken, remove cover, cook 5 minutes more. Remove chicken, pour off all but 1 tablespoon drippings.

4. Stir mixture of 1 can Cream of Chicken Soup and ¾ cup SEGO Evaporated Milk into drippings and crisp flavorful bits in skillet. Heat until steaming. Makes 4 servings.

HAM AND POTATO SKILLET

**Mushroom
soup and SEGO
make this
top-stove
dinner delicious**

1. In 10-inch skillet brown 1-lb. slice ready-to-eat Ham in 1 Tablesp. Butter or Margarine and 1 Tablesp. Brown Sugar. Remove ham, pour off drippings.

2. Mix in same skillet 1 can Cream of Mushroom Soup, $\frac{2}{3}$ cup SEGO Evaporated Milk (1 small can), $\frac{1}{3}$ cup Water, $\frac{1}{4}$ cup cut-up Onion, $\frac{1}{2}$ teas. Salt and $\frac{1}{8}$ teas. Pepper. Stir in 3 cups thinly sliced, peeled raw Potatoes and 1 cup sliced raw Carrots.

3. Cover, cook over low heat stirring now and then, until vegetables are tender, 35 minutes. Place ham on vegetables. Cover and cook about 10 minutes more. Makes 4 servings.

Recipe No. 4

BEEF STROGANOFF

A gourmet's dish, with a super sauce

1. Cut 1 lb. Round Steak, $\frac{1}{2}$ inch thick, into 3 x 1-inch strips. Brown strips in 2 Tablesp. hot Shortening in 10-inch skillet.

2. Add $\frac{1}{4}$ cup cut-up Onion, 1 teas. Salt and $\frac{1}{4}$ teas. Pepper. Blend in 2 Tablesp. Flour, then $1\frac{1}{2}$ cups Tomato Juice and 4-oz. can Mushroom Stems and Pieces, drained. Cover, cook over low heat 1 hour, until meat is tender.

3. Stir in mixture of $\frac{1}{2}$ cup SEGO Evaporated Milk and 1 Tablesp. Lemon Juice. Heat until steaming, but do not boil. Serve over 3 cups cooked Noodles or Rice. Makes 4 servings.



Recipe No. 5

TOP-STOVE BEANS AND MEAT BALLS

**Husband-
approved . . .
and grand
for a
busy day**

1. Mix well 1 lb. ground lean Beef, $\frac{1}{2}$ cup SEGO Evaporated Milk, $\frac{3}{4}$ cup soft Bread Crumbs, 1 teas. Salt and $\frac{1}{8}$ teas. Pepper. With wet hands, shape into 16 balls.

2. Brown in skillet in 1 Tablesp. hot Shortening with 1 cup sliced Onion. Cover, cook over low heat 10 minutes.

3. Add mixture of 1-lb. can Baked Beans (2 cups), $\frac{1}{8}$ teas. Salt, 2 Tablesp. Catsup and $\frac{1}{4}$ teas. Dry Mustard. Cover and heat. Makes 4 servings.



Recipe No. 6

BEEF AND POTATO LOAF

Juicy meat loaf bakes right over sliced potatoes

1. Arrange evenly in greased 2-quart baking dish 4 cups thinly sliced, peeled raw Potatoes and 1 Tablesp. cut-up Onion sprinkled with 1 teasp. Salt, $\frac{1}{8}$ teasp. Pepper and 1 teasp. Parsley Flakes (can omit).
2. Mix 1 lb. ground lean Beef, $\frac{3}{4}$ cup SEGO Evaporated Milk, $\frac{1}{2}$ cup fine Soda Cracker Crumbs or uncooked Rolled Oats, $\frac{1}{4}$ cup Catsup or Chili Sauce, $\frac{1}{4}$ cup cut-up Onion, 1 teasp. Salt and $\frac{1}{8}$ teasp. Pepper. Spread evenly over potatoes.
3. Decorate top with more catsup, if desired. Bake in 350 oven (moderate) 1 hour, until potatoes are tender. Makes 4 servings.

Recipe No. 7

MACARONI AND CHEESE SUPREME

Old-time favorite, glamorous new way

1. Mix in greased $1\frac{1}{2}$ -quart baking dish $3\frac{1}{2}$ cups cooked Elbow Macaroni (cook $1\frac{3}{4}$ cups macaroni), 4-oz. can Mushroom Stems and Pieces, drained, and $\frac{1}{4}$ cup finely cut Pimiento.
2. Stir over low heat until cheese melts $\frac{3}{4}$ cup SEGO Evaporated Milk, $1\frac{1}{4}$ cups cubed Process American Cheese, 3 Tablesp. cut-up Onion, 2 teasp. Dry Mustard, 1 teasp. Salt, $\frac{1}{4}$ teasp. Pepper and 1 teasp. Worcestershire Sauce.
3. Stir into macaroni. Top with 4 slices Process American Cheese and 4 thick Tomato Slices (can omit). Bake in 350 oven (moderate) 25 minutes, until bubbly hot. Makes 6 servings.





Recipe No. 8

VEAL PARMESAN

Italian specialty, mellow with cheese

1. Turn on oven and set at 350 (moderate). Melt 2 Tablesp. Butter or Margarine in 12 x 8-inch pan in oven.
2. Dip 4 serving-size pieces Veal, $\frac{1}{2}$ inch thick (cutlets, steaks, chops) in $\frac{1}{3}$ cup SEGO Evaporated Milk. Roll in mixture of 2 Tablesp. Grated Parmesan Cheese, $\frac{1}{4}$ cup Flour, $\frac{1}{2}$ teasp. Salt and few grains Pepper. Put into pan.
3. Bake, uncovered, 30 minutes. Meanwhile, mix $\frac{1}{3}$ cup SEGO Evaporated Milk and $\frac{1}{2}$ cup Grated Parmesan Cheese.
4. Take veal from oven. Pour 8-oz. can Tomato Sauce around veal. Spoon cheese mixture on veal. Bake 20 to 25 minutes more, until meat is tender. Makes 4 servings.

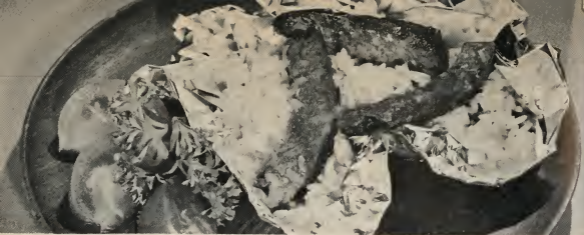
Recipe No. 9

GRAVY-BAKED PORK CHOPS

When the chops are done, the gravy's made

1. Sprinkle 4 lean Pork Chops, $\frac{1}{2}$ to $\frac{3}{4}$ inch thick, with $\frac{1}{4}$ teasp. Salt and $\frac{1}{8}$ teasp. Pepper. In 10-inch skillet brown in 1 Tablesp. hot Shortening. Pour off drippings.
 2. Pour around the chops a mixture of 1 can Cream of Chicken or Mushroom Soup, $\frac{2}{3}$ cup SEGO Evaporated Milk (1 small can) and $\frac{1}{3}$ cup Water.
 3. Bake in 350 oven (moderate) 45 minutes, until chops are tender. Stir gravy well. Makes 4 servings.
- Tip:** Instead of baking, you can cover and cook chops and gravy about 45 minutes over low heat, stirring now and then, until chops are tender.





Recipe No. 10

TUNA CASSEROLE

New cheese version . . . bakes in 15 minutes

1. Cook $1\frac{1}{2}$ cups broken Noodles in unsalted water. Drain and mix with 1 can Cream of Mushroom or Chicken Soup, $\frac{1}{2}$ cup SEGO Evaporated Milk, 7-oz. can Tuna, drained, 1 cup grated Process American Cheese and $\frac{1}{3}$ cup cut-up Onion.

2. Pour into greased $1\frac{1}{2}$ -quart baking dish. Top with $\frac{1}{2}$ cup broken Potato Chips. Bake in 425 oven (very hot) 15 minutes, until bubbly hot. Makes 4 servings.

CORNERD BEEF CASSEROLE: Use 12-oz. can Corned Beef, cut up, in place of tuna.



Recipe No. 11

BEEFSTEAK BUNDLES

*With onion-flavored rice
Bakes in foil, no watching*

1. Have ready four 18 x 12-inch pieces heavy aluminum foil, 3 cups cooked Rice (cook 1 cup converted long grain rice or 5-oz. pkg. pre-cooked rice), 1 pkg. Dried Onion Soup Mix, 1 lb. Round Steak, $\frac{1}{2}$ inch thick, cut into 3 x 1-inch strips, $\frac{1}{2}$ cup SEGO Evaporated Milk and 4 teasp. Butter or Margarine.

2. Put $\frac{3}{4}$ cup rice in center of each piece of foil. Sprinkle 1 tablespoon onion soup mix over each. Put steak on rice. On each—pour 2 tablespoons SEGO Milk, sprinkle 1 tablespoon onion soup mix, place 1 teaspoon butter.

3. Bring together short sides of each piece of foil; fold under twice. Fold up ends to seal tightly. Bake on cooky sheet in 350 oven (moderate) 1 hour. Serve in foil packages.

Recipe No. 14

FRANKFURTER SPAGHETTI

1. In 10-inch skillet cook $\frac{1}{3}$ cup cut-up Green Pepper and $\frac{1}{3}$ cup cut-up Onion in $\frac{1}{4}$ cup Butter or Margarine until tender. Take off heat.

2. Stir in 3 Tablesp. Flour, $\frac{1}{4}$ teasp.



Recipe No. 12

HAMBURGER NOODLE BAKE

*Layered with creamy cheese
and tomato sauce*

1. Mix until smooth two 3-oz. pkg. softened White Cream Cheese, $\frac{1}{2}$ cup SEGO Evaporated Milk, 2 teasp. Lemon Juice, $\frac{1}{4}$ teasp. Garlic Salt and 1 teasp. Worcestershire Sauce. Mix with 5 cups cooked Noodles (cook 4 cups broken noodles) in greased 11 x 7-inch baking dish.

2. In 10-inch skillet cook $\frac{1}{2}$ cup cut-up Onion and $\frac{1}{4}$ cup cut-up Green Pepper in 1 Tablesp. Butter or Margarine until tender.

3. Add 1 lb. ground lean Beef. Stir now and then until brown. Stir in 8-oz. can Tomato Sauce and $\frac{1}{2}$ cup Catsup. Cook over medium heat 8 minutes, until mixture thickens. Spread over noodles. Bake in 375 oven (high moderate) 10 minutes, until bubbly hot. Makes 8 servings.

Oregano, $\frac{1}{2}$ teasp. Salt and $\frac{1}{4}$ teasp. Pepper, then $\frac{3}{4}$ cup Water.

3. Add 1 cup SEGO Evaporated Milk, 1 teasp. Worcestershire Sauce and 1 cup grated Process American Cheese. Stir over low heat until thick. Stir in 1 lb. Frankfurters, sliced, and $\frac{1}{2}$

Recipe No. 13

ORIENTAL DINNER

*Pork strips and vegetables
in an exotic sauce*

1. Cut 1 lb. Pork Steak, $\frac{1}{2}$ inch thick, into 2 x $\frac{1}{2}$ -inch strips. Brown in 10-inch skillet in 2 Tablesp. hot Shortening. Add $\frac{1}{2}$ cup sliced Onion, $\frac{1}{2}$ cup Green Pepper Strips and 4-oz. can Mushroom Stems and Pieces (drain, but save liquid). Cook until tender. Take off heat.

2. Move meat mixture to one side. Stir 2 Tablesp. Flour into drippings. Stir in gradually $\frac{1}{3}$ cup liquid drained from mushrooms, then $\frac{1}{2}$ cup SEGO Evaporated Milk. Stir over low heat until thick.

3. Stir in 8-oz. can Tomato Sauce, 2 Tablesp. Brown Sugar, 1 Tablesp. Vinegar, 1 teasp. Salt and $\frac{1}{2}$ teasp. Worcestershire Sauce. Cover, cook over low heat 30 minutes. Serve over 3 cups cooked Rice. Makes 4 servings.

cups cooked Spaghetti (cook $\frac{3}{4}$ cup broken spaghetti).

4. Put into greased $1\frac{1}{2}$ -quart baking dish. Top with 1 cup buttered Bread Crumbs. Bake in 350 oven (moderate) 30 minutes. (Garnish with few slices franks last 10 minutes.) Serves 4 to 6.



Recipe No. 1

One wonderful dish
makes the meal...

our interests and our abilities in any one of these fields, but it seems that he did this in order that man could focus more intelligently on religion. Does not religion in its true sense comprehend all of life—science, the arts, and all? Perhaps that is why the Savior, knowing all that he knew and considering all that he could have given his children, taught basic and simple principles such as faith and repentance and love and service and the meaningful ordinances of the gospel. Is not this also the pattern for teachers to use in their endeavors—to concentrate on the fundamental things of life, then, as opportunity comes, to draw from all the facets of life to help enrich and enlarge living?

Now, I think this does not mean that all ought to resign their present teaching assignments in the Church and go out preaching the gospel. I think that is not what the Lord intends. Each of the auxiliaries and all of the various departments should give adequate

attention to their specific areas, but with an emphasis in the direction now being given as a charge by the Church leaders.

In conclusion, I leave one or two specific suggestions. First, teachers ought to give increased attention to this area of stimulating, on the part of students, a desire to fulfil missions. The Lord has said, "... that he granted unto men according to their desire." It is almost a frightening thing to think we can actually have what we wish to have. The teacher's task is to help our young men set their hearts on a mission. When this becomes their desire, many other things almost automatically fall into place. If they have their eye on this goal, they know they must live worthily to go on a mission; they know they cannot get married prior to this; and, in general, their life becomes more purposeful. If we teachers can center this theme solidly enough in the lives of our students, a lot of other problems and little "brush

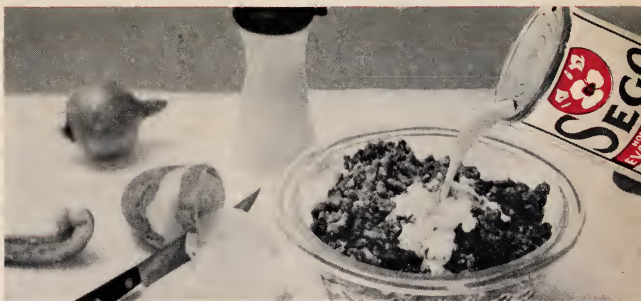
fires" become minimized. Teach young people as effectively as they should be taught, and they will understand the importance of this great goal.

Second, teachers, teach respect for authority, obedience, loyalty, and dedication. These, as we know, are concepts we cannot teach directly. These concepts are caught from observing our example of devotion—our dedication to and our respect for authority. Students will catch that, and we cannot hide it. We must teach respect for the priesthood young men hold and the uniqueness of it.

It would be a wonderful thing, too, if the members of the Church would teach their children the foreign languages they know. In interviewing a young man, I asked, "Are you willing to go anywhere?" He answered, "Yes, I will. But, I think you ought to know that I was quite a big boy before I knew there were any other missions in the Church besides the German Mission.

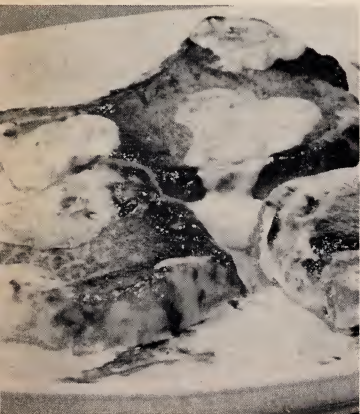
and double rich SEGO makes the dish delicious

Once in a while you find them. Recipes for dishes so good you serve them again and again... dishes that need only the simplest et ceteras for memorable meals. These are that kind. Make them yours! And make them always with SEGO, the milk with country cream in every drop. "Thin" milk just won't do... it takes the richness of SEGO in each of the thirteen recipes above. Whatever would good cooks do without SEGO!

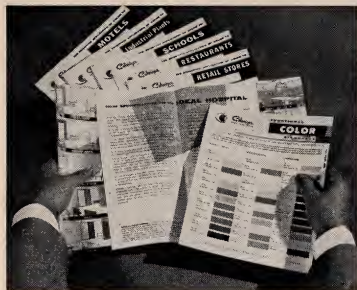


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My father went to Germany. He speaks German to us. I have studied German in the home. My father has helped me with it. I have taken it at college. I both read and speak it fairly well." This young man might have been assigned to any mission in the world, but he went to a German-speaking mission. Can we teachers figure out some way to capitalize on this reservoir of language skills in the Church and pass it on through our students and the many other personal contacts we have?

Third, our young people should be taught the scriptures. We have heard this before, but I mean teach the scriptures with a purpose: first,

MOUNTAIN MIST

BY GLADYS I. HAMILTON

*The curtain of the morning mist was lifted,
Revealing blue skies wearing pearly lockets;
Like little girls in gingham pinafores,
The mountains carried hankies in their pockets.*

teach them as the will of the Lord and, second, teach them as a tool to be used to teach others. Encourage young people to read the standard works. Many teachers already do this admirably, particularly with the Book of Mormon. Teachers could also inspire their students to read the Pearl of Great Price some Sunday afternoon, if they would try, and to read the Doctrine and Covenants. Students who are studying in the New Testament area ought to be motivated to read the whole thing.

We can teach students to give talks, give them experience and opportunity to express themselves. They need this valuable training. They should learn to speak loud enough to be heard and to use all of the other techniques of proper public speaking. Teachers do a distinct service when they afford their students these opportunities.

And, finally, we teachers need to have uppermost in our minds that every young man is a potential missionary, and we ought to teach with that goal in mind. Each young man should know that his teacher expects him to be a missionary.

Teachers are on the spot every time a General Authority interviews a prospective missionary. How well do we do our job?

Your Question

(Continued from page 708)

his neighbor.

"Therefore, they are left without excuse, and their sins are upon their own heads." (D&C 88:81-82.)

"And again, by way of commandment to the church concerning the manner of baptism—All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church." (*Ibid.*, 20:37.)

Missionaries should also remember that before a person is baptized he or she should subscribe to the covenant of baptism as the Lord has given it by revelation.

Presiding Bishopric's Page

(Continued from page 759)

When things go wrong or when we first encounter resistance, do we run back to the one having made the assignment and say, "I quit, it can't be done"? Are we content with fifty percent performance, or do we have the faith to persevere and the imagination to try another approach? Here again it was necessary for Nephi to persuade his brothers to stay until "... we have accomplished the thing which the Lord hath commanded us." (*Ibid.*, 3:15.)

This is a fascinating story that is found in the first few pages of the Book of Mormon that gives us insight to the unhappiness and trouble that can come to people because of disobedience, because of unfaithfulness. It is also a story of the importance of faithfulness, of keeping in tune with our Father in heaven, of studying the scriptures, developing a vision for righteousness, and to help us see further.

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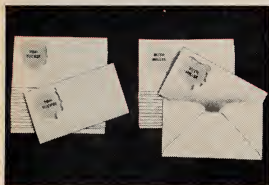
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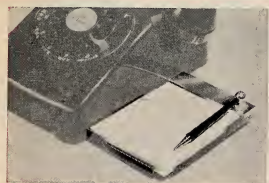
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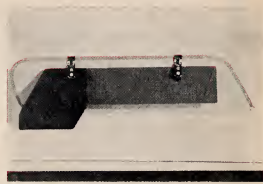
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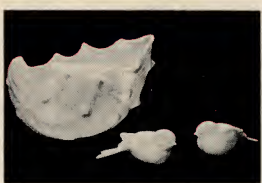
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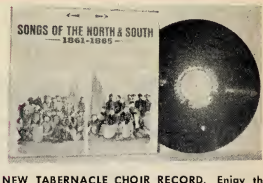
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A CONVERT'S PRAYER (To a Missionary)

BY LYDIA R. MIDDLETON

My Lord, Wherever he is today,
If danger there he cannot see,
Reach out thy hand to him, I pray
And hold him close to thee.

Lord, do not let him falter here,
For the way is rough and the chasm
wide,
And the pride of men is a raging
tide.

The rugged hills are slick and steep
And the pits men dig are dark and
deep.

The tempter waits just 'round the
bend

To tempt his feet toward sands of
sin.

But he'll go on, my Lord, I know:
His heart and mind have told thee
so.

And when he needs thee on his way
His voice will seek thee, and he'll
pray.

I know sometimes he prays for me,
For many times I think I see

In the dim lamplight of a tiny room,
Away from strife and surrounding
gloom,

The shadow of a narrow bed,
An open book, and a bowed head—
A kneeling figure, quiet and still.

The moonlight from the window sill
Plays softly on the head bowed low,
As I hear his prayer in the pale
lampglow.

Lord, tell him while he kneels to
pray,
Somehow in whispers soft and low
That I am going all the way—thy
way—

The way he prayed I'd go.

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Be humble, but have a decent respect for the dignity of your own position. Assume the dignity of your calling, and don't let yourself be overcome by timidity that will crush you down. You have been called to do a work, to assume a position of leadership, and you have a right to stand there in the dignity of your calling in command of the situation... and that is perfectly compatible with the greatest degree of humility.

—Albert E. Bowen

THE IMPROVEMENT ERA

Keep the Children Busy

BY LEIGH HAYDEN

A busy child is a happy child! A happy child is a good child! And a good child makes for happiness in the home!

Keep your child busy! As soon as they are able to understand, let them help you with little tasks about the house—emptying wastebaskets, seeing that the dog or cat has fresh water, bringing in the newspaper from the front porch, dusting, putting the chairs in place around the dining table before a meal, and any number of other jobs. Make a game of it! As you work sing together or recite Mother Goose rhymes or make up stories. Have your children help make the beds and wash or dry the dishes or get them out in the sunshine with you and rake leaves together—maybe not everyday, but occasionally. And not in a spirit of work, but in a spirit of play! They'll love it!

Doing things with somebody else is just as much fun for a child as it is for an adult, especially when that child is at a loss to know what to do, possibly when the older brothers and sisters are in school.

Give your children hobbies, too, to keep them occupied.

Let them cut pictures from old magazines. When they tire of this, suggest they paste the pictures on sheets of cardboard. Later the pictures may be colored with crayons.

A collection of leaves, especially the beautifully colored autumn leaves, may be pressed and pasted in a notebook (or even over the printing in an old magazine).

A garden of his very own to dig in, plant what he wishes, weed, water, and watch grow is a wonderful experience for a child. He may plant some of the squash seeds removed from the squash you are preparing for dinner, or he may plant some of the eyes from a potato which has begun to sprout or a onion which has started to grow. And flowers! A border of flowers

around a vegetable plot can be a thing of beauty to a child as well as to an adult. With your help, a few pansy or violet or sweet alyssum plants may be transplanted from your garden to his. And when he goes with you to the grocery store, let him choose a packet or two of flower seeds for his garden.

Help him plant things in the house, either in egg shells or in empty milk cartons with the tops cut off. These containers could be placed in a sunny window, and he could tend to the watering of the seeds and get a thrill as little green sprouts appear. A few seeds may be dropped on a sponge kept moist in a saucer of water.

Keeping a diary and making scrapbooks are interesting and worthwhile hobbies—and may furnish much pleasure and many laughs in the years to come. Snapshots of family and classmates will recall happy times which might otherwise be forgotten. Original drawings, poems, and anecdotes will add to the interest of the books. This is a project for both parents and children.

Some children enjoy making cookies. If you are too busy to make cookie dough for them, give them several slices of fresh bread and let them roll the bread thin with a rolling pin, cut cookies from it with cookie cutters, place them on a cookie tin, sprinkle with a mixture of sugar and cinnamon and place in the oven for a few minutes. They'll love them—just as you like cinnamon toast!

Save your empty spools. Children can have a wonderful time making things from spools — also from clothespins.

An old sample book of wallpaper (which most wallpaper stores are glad to give away) will furnish inspiration, also. Some of the pictures may be cut out and pasted on the covers of scrapbooks; place doilies may be cut with mother's pinking

shears, and a set of them presented to her, to grandmother, or aunt as a surprise gift; and they'll figure out (maybe with a little help) any number of other uses for the colorful wallpaper.

An inexpensive, small blackboard and some colored chalk may furnish many hours of pleasure.

A child may be given responsibility, too. The "job" of emptying the wastebaskets might be his and his alone.

While keeping him busy, you may also interject a few lessons in kindness, such as having him put out crumbs and water for the birds when the ground is covered with snow; making little gifts, such as homemade valentines, birthday cards, and so forth for members of the family; taking May baskets to some lonely elderly people and sick neighbors; getting Daddy's slippers for him when he comes home from work.

Children often become restless and fidget and squirm and, yes, sometimes quarrel when seated at the table at mealtime, especially between the main course and dessert. They will be thrilled with their importance if they are allowed to be "waiters" and carry the soiled dishes and silverware to the kitchen and bring the dessert (which has been previously dished up in individual serving dishes) back with them to the dining table. During this short intermission they use up some of their excess energy and are then able to sit more quietly through the dessert.

The Boy Scout and Beehive are worthwhile activities and help to keep children occupied and interested in the right things and in the right way. There are groups for the younger children as well as for the older ones.

And don't forget Sunday School! Keep the children busy, and they will be happy, and you'll be happy, too!

THE LAST WORD

Are you troubled very much in your neighborhood with borrowing? Yes, a great deal. My neighbors don't seem to have anything I need.

If a clock proves the existence of a clock-maker and the world does not prove the existence of a Supreme Architect, then I consent to be called a fool.—Voltaire

No one is useless in the world who lightens the burden of it to anyone else.—Dickens

Never get so busy making a living that you forget to make a life.

Life is the childhood of our immortality.—Goethe

After several minutes struggle, the teacher finally succeeded in getting the six year old's galoshes on. She remarked, "They're awfully hard to get on." "Yes," replied the child, "that's because they aren't mine." Patiently, the teacher pulled them off again, when the child said in a resigned voice, "They're my brothers, but I have to wear them."

Egotism is the art of seeing qualities in yourself which others cannot see.

The soul would have no rainbows if the eyes possessed no tears.

If I have ever made any valuable discoveries, it has been owing more to patient attention than to any other talent.—Newton

Where did you get the idea that swimming is good for the figure? Did you ever take a good look at a whale?

A tongue twister is a group of words and phrases that gets your tang all tongued up.

About the only people who listen to both sides of an argument are the nextdoor neighbors.

The fellow who can swallow a pill at a drinking fountain deserves to get well.

The little voice inside us used to be conscience; now it's probably a pocket radio.



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Cut 4 hamburger buns in 3 horizontal slices. Mix one 9¼-ounce can of White Star tuna, 1 tbsp. chopped onion, ¼ cup chopped celery, 1 tsp. lemon juice and 2 tbsps. mayonnaise. Cover middle bun slices with tuna. Mix 2 tbsps. each mayonnaise and catsup. Spread on bottom bun slices; top with sweet pickle slices. Make double deckers. Wrap in Reynolds Wrap Heavy Duty Foil. Bake in moderate oven (375° F.) 15 minutes. Serve hot.



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